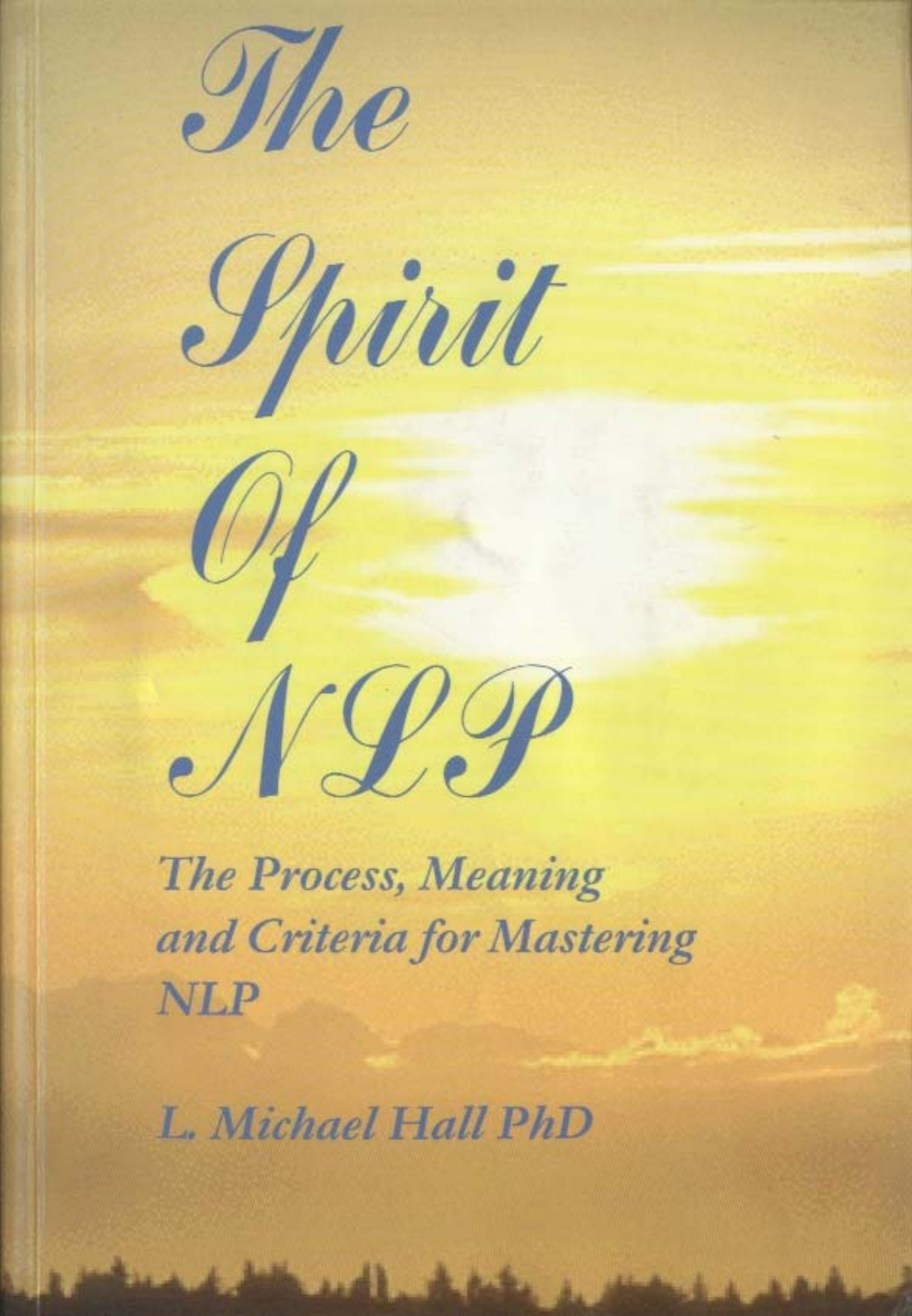


The background of the book cover is a vertical photograph of a sunset or sunrise. The sky is a gradient of yellow and orange, with some white clouds visible in the center. At the bottom, there is a dark silhouette of a forest or trees.

The Spirit Of NLP

*The Process, Meaning
and Criteria for Mastering
NLP*

L. Michael Hall PhD

First Published in the UK by

The Anglo American Book Company Ltd
Crown Buildings
Bancyfelin
Carmarthen
Wales

Copyright 1996 by Michael Hall

The rights of Michael Hall to be identified as the author of this work are asserted in accordance with the Copyright, Designs and Patents Act 1988.

British Library of Cataloguing in Publication Data

A Catalogue record for this book is available from the British Library.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording and/or otherwise without the prior permission of the publishers. This book may not be lent, resold, hired out or otherwise disposed of by way of trade in any form, binding or cover other than that in which it is published, without the prior consent of the publishers.

ISBN 1899836047

Printed and bound in Wales

To Richard Bandler
without whom this book could not have been written, and the
person who exemplifies the spirit of NLP.

	Page
1. A propulsion system	57
2. Moving to the master practitioner level	74
3. Going meta to this mental mapping process	76
4. Presuppositions and language	79
5. Operational levels of the meta-model	85
6. The pattern of deletions, generalizations, distortions and presuppositions	88
7. Operational levels of the meta-model	96
8. Causation words	100
9. How belief relates to experience	103
10. Relationship between values and experience	105
11. Continuum of sounds	143
12. Eliciting and recognizing submodalities	162
13. Meta-programs sorting grid	247

	Page
<i>Introduction</i>	vii - xx
PART I: PROGRAMMING	
<i>Ch. 1: Developing an Internal Propulsion System</i>	3
<i>Ch.2: Learning Trance</i>	41
<i>Ch.3: Developing a Deeper Understanding/Appreciation of the Language, Structure, States of Trance</i>	57
PART II: LINGUISTICS	
<i>Ch. 4: Mastering NLP Linguistics</i>	71
<i>Ch. 5: Master Level Persuasive Re-Framing</i>	115
PART III: NEUROLOGY	
<i>Ch. 6: Mastering The Neurology Of NLP</i>	139
<i>Ch. 7: The Wild And Wonderful World Of Submodalities</i>	161
<i>Ch. 8: Tracking Down Where Brains Go</i>	169
<i>Ch. 9: Visiting More Exotic And Empowering States</i>	189
<i>Ch. 10: The NLP Meta-Programs</i>	203
<i>Ch. 11: Kinesthetic Time-Lines</i>	257
 <i>Appendix A : Why The Use Of E-Prime In Writing This Book?</i>	 269
<i>Appendix B : A Domain Of Logical Levels: Self-Reflexiveness In Human States Of Consciousness</i>	 273
<i>Appendix C : Useful Addresses</i>	291
<i>Bibliography</i>	295

THE SPIRIT OF NLP

*The Meaning, Process, & Criteria
For Mastering NLP*

INTRODUCTION

What represents the spirit of NLP? What distinguishes a practitioner of this art from a master practitioner? Wherein lie the distinctive meaning and criteria involved in mastering the NLP model? What process enables one to master it? I have written the following, based first upon my own Master Practitioner Training and Trainer's Trainer under Richard Bandler, and then upon my own experiences and readings over the years with NLP as a psychotherapist and trainer, to answer these questions.

As the years pass from my original training with Richard Bandler, my sense of him as someone who truly manifests *the spirit of NLP* has grown. Accordingly, I have based much of the following upon this opinion. To know Richard Bandler makes one aware that he has served this many years as the creative genius behind NLP. To get to know him also beyond that rough exterior that he can sometimes present introduces one to his *spirit of passion in "going for it" and his curiosity for the possible*. And this very spirit functions in a foundational way to make NLP dramatic and dynamic.

The NLP paradigm, as a communication and behavioural model, arose partly, it seems to me, as those men and women who later became the co-founders and developers of NLP began to *translate Bandler*. Yes, Bandler and Grinder originally set out to model Virginia Satir, Fritz Perls, and Milton Erickson, etc. And yet as they did, they did so because of Richard's genius in so quickly and unconsciously modeling these experts with astonishing ease and speed. After he surprised himself by modeling Satir and Perls, he and John set out to pull apart

the component pieces of neurology and language to understand how this "magic" occurred and how they could enable others to install the same excellence in themselves.

Richard Bandler's spirit, then, with his wild and wonderful ideas, his gruff style, and his unpredictable curiosity lies at the heart of this revolutionary technology of human resourcefulness. NLP reflects and represents his genius of modeling.

I first picked up this conviction through reading all of the "classic" seminar books that Steve and Connirae Andreas edited. From those books, I decided to do my NLP training with Richard Bandler himself. During my 1989 Master Practitioner training in San Diego, I took extensive notes which I later published with the approval of (the then) "NLP Products and Promotions" organization for the participants at the training.

In 1990, Richard asked me to create another set of notes for his "Trainer's Training", which I did. From there, Richard asked me to transcribe his work with "*Applied Neuro Dynamics*" which he gave at a London Seminar as well as his hypnosis work. This later became the basis for his book, "*Time for A Change*". During that time I also worked with Richard in producing a Directory of the NLP Society of Bandler and Associates.

In the years since that time, I have not only continued to use and develop NLP as part of my psychotherapeutic practice as a cognitive therapist, I have conducted numerous NLP practitioner and master practitioner trainings. More recently, I have researched the historical roots of NLP in Alfred Korzybski and Gregory Bateson. Some of that material has been published as a series in "*Anchor Point*". I also did a series on "The Almost Inventors of NLP", and then began creating integrations of NLP with several other psychologies such as Reality Therapy, Adlerian psychology, etc.

This work represents an expansion of my original notes by several hundred pages. This text focuses primarily on conveying *the spirit of NLP*. At the same time, I think that it offers, to a

large degree, the genius, attitude, and passion of Richard Bandler as the founder of this domain. Now it seems to me that in identifying that spirit, specifying its components and finding its strategy offers a significant contribution to the ongoing development of NLP. Wouldn't you like to have the strategy that Bandler used in coming up with NLP in the first place? And, of course, the NLP model itself says that we all inevitably keep manifesting our states and strategies in our ongoing communications anyway. Does it not make sense then that Richard Bandler would construct, design, and present his trainings in a way that would manifest *his own "spirit" or strategy* which made this field possible?

I have started with these understandings and assumptions as I put this text together. Accordingly, you will find in these pages most of the essential academic and informational data within the NLP Master Practitioner track. And you will find more. You will find within, behind, and beyond the words of the text what I believe serves as *the spirit of NLP* behind that information.

WHY THIS APPROACH?

(1) If NLP primarily consists of a "model, not a theory", then its strength lies in focusing much more on the **model and modeling** part over mere theory and theorizing about it. As "the structure of subjectivity" (NLP: Volume I, 1980), then the heart of this domain lies in *modeling what works*, not theorizing and/or attaching to NLP various psychological and philosophical systems. Yet in recent years many in the NLP community have attempted to do precisely that.

(2) Many people seem to know the NLP information in terms of all the jargon, language, ideas, etc. but lack *the spirit of NLP*. Sadly, I have met numerous people who have received both practitioner and master practitioner training, and yet they lack **a ferocious spirit of "going for it"**. In character and personality, they do not have the characteristics of excitement, curiosity, high level state management of their own moods, passion, or commitment. They know NLP; they can even "do

NLP on others", but they can't even reframe themselves to stay resourceful when tough times come their way. And this lack of congruity (a major concept and concern in this model) undermines the public's understanding and appreciation of NLP.

(3) Further, in my opinion, many not-so-sane persons have gotten hold of the NLP model and have given NLP a bad rep. For instance, the all too common misunderstanding that "NLP is a part of the New Age religion!" "NLP is manipulative mind-control." "NLP is mysticism." Those who know the model will obviously find such statements pure nonsense. Yet those who don't know better might actually come to believe that such statements represents the NLP model.

In the context of philosophy and psychology, **NLP expresses a dynamic form of cognitive psychology.** Gilliland, et al. (1989), put "NLP" in their Tenth Chapter under "Cognitive Psychology" (p. 249ff). What would you expect, after all, from a model that arose from the fields of Linguistics, General Semantics, Information Processing, Gestalt, Family Systems, etc.?

If any paradigm of human nature, behavior and experiencing does *not* represent a religious or mystic viewpoint, NLP has to take that label. As a model, NLP claims no psycho-theology and provides very little explanations and theory. Do you remember that emphasis in those original transcripts from the Bandler/Grinder seminars? It strictly uses the scientific model, and the T.O.T.E. model specifically (NLP, Volume I).

BECOMING A MASTER NLP-er LEARNING TO LIVE WITH PASSION

One of the primary lessons that I learned from my trainings with Richard Bandler, given his trainings, involved his belief about what it took to master this field. For him, to master it you have to **let it completely permeate your thinking and feeling.** You have to let it become so integrated in your everyday "states" that you live and function in a high level meta-

state. In this book I designate this state as *the spirit of NLP*. Richard has his own names for it. "Going for it!" "Developing Your own Ferocious Resolve!" And in his memorable words, looking out on the world with eyes of passion while sizzling inside and thinking, "Your ass is mine!"

Does that offend you? I know many take offense at such. Yet nothing exists within that last statement that necessitates you take offense at it. I call that a "classic Bandler". It represents the kind of language and terminology Richard uses! He uses such to interrupt states, to get people to stop being so polite, and to get them to loosen up, to become much more ferocious. Dancing around other people's approval, conforming to what everybody else thinks and feels, fearing to own your own unique differences —such thoughts, feelings and responses stand in antiphony of the spirit of NLP.

To truly master NLP, you need to **develop and install a propulsion system inside yourself.** "A propulsion system", in fact, recalls the first title I used in describing the master track notes that I created out of my master track experience with Richard. This propulsion system refers to a strong and driving compulsion to growing, learning, becoming, mastering, etc., and a similar aversion away from stagnation, hesitation, indecision, fear, mediocrity, self-satisfaction, ego-trips, etc.

This personal propulsion system represents the same kind of energy that I see in Tony Robbins' work. Robbins's books, *Unlimited Power* and *Awaken the Giant Within*, present some of the best records of much of the basic NLP practitioner material. But they have more than just that. Those works present *the master practitioner attitude of passion.* I love the way Tony ends all his audiotapes with, "**Live with Passion!**" And, if anything serves as the master practitioner mantra —that certainly sounds like it! *Live the passion.*

Regarding the first source of the material that follows came from my own master practitioner training. I trust that these expanded notes will manifest the spirit, language, and thinking of NLP as it came from its source. I also used as another

major source, Robert Dilts' books: *NLP, Volume I, Roots of NLP, Applications of NLP*, etc. Thirdly I have utilized much of my ongoing experiences and trainings with hundreds of people as I have introduced them to...

THE PASSION OF NLP

Go meta for a moment from these *statements of passion*: "Going for it!" "Accessing your Ferocious Resolve" "Live with Passion!" "Your ass is mine!" etc. What do you notice about these statements? What do they all presuppose in terms of states of consciousness?

Do they not presuppose a *very powerful and high-level state of being resourceful and empowered*? Do not these statements describe someone at his or her best and ready to tackle the challenges of life with some gusto? Certainly these phrases do not describe the state of the timid, the hesitating, the fearful, the victimized, or the non-resilient.

Such represents the central attitude and one of the chief legacies of NLP. NLP not only refers to a psychology of human nature, behavior and experience, it speaks of a *psychology of human enrichment, empowerment, and vitality*. As a model of excellence, when we fully release it, it will make the "humanistic self-actualizing movement" look pale in comparison. Perhaps this explains why Anthony Robbins has gone so far with the NLP model. The very titles of his books speak about this kind of super-resourcefulness: *Unlimited Power, Awaken the Giant Within*. Again, these do not represent mild phrases. These do not exist as states for the small-minded.

Simply because *NLP models human excellence*, it does not indicate a mild paradigm. Doesn't it then make sense that it should not create or generate mild people? It should generate wild and woolly people! It should generate people with such a passion for life who so much "go for it!" and take their visions and values with such a "ferocious resolve" that these become the people who truly change the world. Such people ultimately

turn things around in politics, education, religion, economics, parenting, athletics, therapy, etc. They become the high achievers.

To identify the over-arching legacy I received from my training with Richard Bandler, I would say it did not consist of the academic facets of the NLP model. As valuable as I found such, another legacy stood out even more (a legacy I hope that you will receive in the pages to come). The legacy of which I speak centers in a *ferocious spirit* about how to live with more vigor, life, and energy. It centers in developing a never-say-die spirit as you move through the world. Or, to use another Bandler, "Now open your eyes and look out on the world and say inside your mind, 'Piece of cake!'".

NLP AS A MODEL OF RAW VITALITY

Gauge yourself in terms of how ready do you feel for experiencing such raw vitality in your spirit? Would you want the people around you to become so empowered with a sense of their value, their dignity, their resourcefulness, their uniqueness, etc.? This would mean the complete end of "controlling" people by old techniques of manipulation. But then, neither will you have to worry about their being destructive. After all, who go wild, burn down American cities, and riot in the streets? Not empowered men and women with bold visions in their minds and resourceful skills in their repertoire. It lies with the disempowered to do such.

We have nothing to fear from the empowered. Empowered people spend their time and energy dreaming their dreams and making their visions of new potentials come true. So when you awaken the giant within you and discover the unlimited power the Creator has put within you—you will not become a Hitler, you will probably become more of an Einstein, an Edison, a Spielberg, a Mother Teresa, etc.

Because part of my heritage lies in the Judeo-Christian background, I have integrated a smidgen of that world-view with the NLP model. Many of the philosophical assumptions in both disciplines highly correlate. For, to the extent that the NLP model manifests a cognitive orientation for the purpose of seeking to enable people to become more empowered, there exists a strong frame of agreement. Biblical passages assert the same thing. Cognitive orientation: "As a man thinks in his heart, so he is". Personal empowerment: "For God has not given us the spirit of fear, but of power, love, and a sound mind" (II Timothy 1:7). This does away with the old "belief" propagated by Lord Acton, "Power corrupts, and absolute power corrupts absolutely." Nonsense.

People who feel full and empowered do not tend to misuse their power or corrupt their powers or the powers they find in a model like NLP. With empowerment of the person, the inner self, comes a greater sense of transcendence or spirituality which usually leads to a more ethical perspective not less, a more long-term perspective, not shorter, and a more extensive human view of peoples from all groups and cultures, not more prejudice.

When people become and feel disempowered and unresourceful, when they do not feel full or that their lives experience meaning, direction, or resources, then they focus solely on trying to satisfy their ego needs. When such persons then have some external "power" entrusted to them - then the likelihood of misusing or abusing such powers increases.

Now this *core of raw vitality* in NLP has produced some delightful, surprising, and powerful technology within the domain called NLP. And as far as I can tell, this raw vitality of the NLP spirit has gotten Richard into lots of trouble. For instance, many people still don't know how to take him. They don't know what to make of his strong language, his four-letter words, his use of aversion techniques to create the "push" of the propulsion system, his confrontative style, his stories of his

drug-use days, etc. All of this shocked the daylights out of me also when I first met him. I couldn't believe that someone like him could have come up with the model of NLP!

Of course, this kind of a response doesn't shake Richard. I've heard him say that sometimes people read *The Structure of Magic, Volume I*, and from that writing they make a picture of the author. Then later, when they meet him, they tell him that he has changed!

Yet Richard's pattern of sorting for differences, for feeling fully comfortable in expressing his differentness, for looking for patterns that no one else tends to look for and for owning and expressing his uniqueness created NLP in the first place. If you read Terrence McClendon's *The Wild Days: NLP 1972-1981*, I think you will quickly find it apparent that Richard started out weird. And, do we not usually think of geniuses as being weird, strange, odd, of not fitting, etc.? And what about those pictures of Einstein with his hair looking like he just put a knife in an electrical outlet!

Richard often says, "*NLP is an attitude, backed by a methodology that leaves behind a trail of techniques.*" Considering this succinct statement, I think we can well consider the practitioner training as taking a person along that **trail of techniques** as well as introducing them to the procedures and components of that methodology. There one learns NLP from its content standpoint.

The next step involves the process of becoming fully introduced to the NLP *attitude*. This means learning the very attitude of the NLP founders. Accordingly, Master Practitioner Training takes one through a process of learning to adopt that spirit. This refers to the attitude of looking out upon life and our experiences from an entirely new and different perspective. It refers to an attitude of curiosity about possibilities, what we have not yet tried, what we have not yet tapped, and of a ferocious resolve to make our ideas, representations, and dreams become real.

The NLP spirit includes adopting Bandler's surprising positive attitude regarding any problem or difficulty. "This problem is great! What can I use it for?" "What else would it be good for?"

To what extent would you say that you now have *the spirit of NLP*? To what extent would you like to adopt that way of orienting yourself in the world? If you do, you have come to the right book. Such represents precisely the direction this material will take you.

At the surface level this material offers you a lot of the academic information about NLP. I have included herein the information that Bandler teaches (or to properly index that statement, what he taught the summer I did my Master Practitioner training). At another level, it offers you lots of referent experiences to expand your own map of the world. You will shortly find instructions that will lead you through ideas, exercises, and suggestions. I have designed these to evoke and/or create more of *the core attitude* that characterizes Richard and which enabled him to create this domain.

At another level, I plan to do what Richard, for the most part, does not do, and I don't believe even likes to do, namely, to **put into words the intent and design of the training**. Regarding this aspect of the material, it may or may not offer an accurate representation of Bandler's Training. My creation here might exist as nothing more than pure unfounded mind-reading. You will have to hold me totally responsible for all of the conclusions that I have been drawing in this introduction and in the pages to follow.

This *Emptor Captor* then as we begin. Because these stand as my reflections and understandings of an experience I had once upon a time with a true master of this field, everything you will find here arises from and represents my perspective and my model of the world, not Bandler's or anyone else's. Obviously, then they suffer the contamination of my deletions, generalizations, and distortions.

BECOMING A MASTER PRACTITIONER

To reach a level of "mastering" of NLP, one usually experiences between 150 to 180 hours of intense training. Such training may occur in intense three week conferences, or a dozen intense weekends, or some other format. Practitioners usually have to have at least 150 hours of direct training.

What occurs during that time? Lots of learnings about NLP. Presentations about advanced strategies, sensory systems, pacing and leading, hypnosis, modeling, calibration, the meta-model, etc. In the master practitioner course, one learns the in-and-outs of the meta-programs. Meta- programs refer to the sorting patterns by which a person sorts and attends to information. One also learns the "Sleight of Mouth" patterns which refer to the linguistic patterns which enable one to use the distinctions learned in the meta-model for engaging in conversational reframing and swishing.

In the master track one gets multiple opportunities to go visit some new and more resourceful states of consciousness. Such experiences, in and out of trance, enable a person to experience NLP in oneself, to "program" oneself with the kind of states that allows one to become his or her best.

Therefore one needs to master both intellectual and experiential learnings to become a "Master Practitioner". Perhaps if we should emphasize one or the other, we should stress the latter—the experiential learnings. Why? Because the states that one must learn so thoroughly consist of those very states that herein are called "the spirit of NLP". These characterize and manifest the basic NLP assumptions; they elicit the representations and sensations that allow one to adopt the very mind-set which comprised the originators of NLP. Let me now specify those states...

(1) *Perseverance:*

"There is no failure, there is only feedback."

(2) *Curiosity:*

Curiously explore everything.

Always ask, "What allows this to exist as a possibility?"

"What else can I use this for?"

(3) *Creative suspiciousness:*

Always suspect that more exists.

"What else lies out there I can discover?"

"What else lies in this experience I can use?"

(4) *Desire:*

Develop a passionate attitude toward life.

"How can I make this mine?"

(5) *Creativity and productivity:*

"How can I make it better?" etc.

Unresourceful states which prevent one from accessing this kind of a mindset consist of those characterized by such things as frustration, hesitation, indecision, fear, impatience, etc. These kind of states keep one from actualizing all of his or her best potentials.

What solution does NLP offer to deal with negative unresourceful states? *Chain* the unresourceful states to the resourceful states so that when a person finds him or herself frustrated, they automatically find that frustration feeling swishing and anchoring them to anticipating something new!

With *chaining technology* when you find yourself in an unresourceful state you can automatically shift your consciousness and go into a more resourceful state. States wherein you feel stuck and limited can themselves become automatically connected to the process of moving to one of the NLP resource states like learning, curiosity, desire, etc.

Does not that represent a truly great idea? Imagine it! Whenever some limiting states gets fired off by some circumstance in life—the real master in his practising of NLP immediately gets to his *NLP resources*! You will have an automatic chain-of-anchors that will move you from hesitation, frustration, and/or impatience to such states as wanton desire and total going for it. This presents the NLP attitude, par excellence. It reflects and expresses the attitude and state which Bandler's master practitioner training aims to install.

Bandler has several ways of alluding and referring to this total NLP resource state. At times, he refers to this as an ultimate ecstasy state, at others as "Totally Going For It!" He also calls it "ferocious resolve".

If you have incorporated all the content of the practitioner level, there remains some, but not a lot, of new content to master. The specific content of NLP that the training focuses on involves many things basic to NLP. In fact, some NLP master track programs run simultaneous to the practitioner training with the participants hearing it again and working as coaches with the practitioners.

What matters most at the master level concerns *the attitude or spirit of NLP*. What counts most involves learning to boldly and ferociously meta-question everything, to passionately want to understand and apply the meta-model distinctions and challenges as well as the Milton model distinctions and language patterns. It concerns honing one's skills in the field of making submodalities distinctions and even learning to read them from the outside. It involves developing more openness to feedback, more flexibility in responding, more aptitude in running your own brain, getting more fun in the process, in fact, learning that in the process of *getting there* lies the fun! Mastering NLP means experiencing more ecstasy in life, in relationships, etc.

Given these understandings, at the master practitioner level one should have the ability to design individualized interventions with a client on both the remedial level and the genera-

tive level in such a way that it enables the client to become more resourceful. The one who has mastered the NLP model should always think in terms of ecology for new designs and constructions. This, then, of course, presupposes the ability to shift to meta-positions when working and to become able to move from content to context, form to process, etc.

New material for the master practitioner includes the meta-programs and the sleight of mouth patterns. Hence, one should have their ears so tuned to linguistic markers that s/he can hear values, criteria, complex equivalences, etc. in everyday conversation. The master practitioner should have developed the ability to do much more refined work with submodalities. S/he should demonstrate the ability to automatically hear submodalities in everyday language and recognize the impact that has on an auditor.

At the master practitioner level, one should have expertise in multi-level communications, utilizing agreement frames in negotiating, utilizing and transforming beliefs and presuppositions, and identifying meta-programs. If you now feel ready to tackle all of these new learnings and to learn the very attitude of NLP, then hang on to your seat and get ready to have a propulsion system installed in your mind-body.

Part One

Programming

Chapter One

DEVELOPING AN INTERNAL "PROPULSION SYSTEM"

For Richard Bandler, a **"propulsion system" in human personality** has two directions. It has first a *compulsion* (→) and then an *aversion* (←). This energetic system will have both an attraction toward something valuable and important and a disattraction away from what one devalues and dislikes. While there exists so much talk these days about getting over compulsions and compulsive behavior, with this pattern we explore a process for installing a good strong healthy compulsion!

In this case, this pattern builds a compulsive direction *toward something very positive, attractive, and enriching*. (In this sense, it exists on the same order of Dr. William Glasser's work *Positive Addictions* (1968)).

In the case of learning to think, feel, perceive, and experience life **as an NLP master practitioner**, this propulsion system offers a *compulsion toward NLP learnings, skills and states*. This refers to the spirit of a strong compulsion toward more effective understanding and more effective use of the meta-model of language and of noticing meta-programs regarding how a person sorts information. This spirit seeks to install an internal grid for reading people and communicating with them effectively. It means feeling compelled to the Milton model, and to the various "Sleight of Mouth" patterns by which you can induce positive hypnotic states and positive reframes.

A "propulsion system", however, also has a *counter-direction* built within it. We design such so that as a person *moves away from* the new and positive compulsion he will get less and less enjoyment, ecstasy, reward, etc. and more and more discomfort and dissatisfaction. In the following chapters, which on the surface may strike you as about NLP academia, at a meta-level they offer you a way to build a master practitioner propulsion system into yourself. The counter-direction in this system consists of all of those things that you should find disgusting. Then you can feel a strong aversion to mediocrity, self-satisfaction, pseudo-compliments, bad feelings, giving up, dislike, etc.

A logistics problem I have struggled with in writing and presenting this process concerns **how** to communicate this pull/push, toward/away from propulsion system *without* using tonality, tonal embedding, volume shifts, and other non-verbal processes. So how can I notate this propulsion system?

The resolution that I came up with and incorporated in the following pages involves the use of *arrows*. So when you find arrows pointing right $\longrightarrow$ then within the text at that point you will find some toward values, states, learnings, etc. You can think of them as part of the NLP model toward which you should feel compelled.

Similarly, when you see the arrows pointing back $\longleftarrow$ (or left), then you know that within the text you can find some away from values, states, thoughts, etc. which will decrease your enjoyment.

Now as you read and study through these chapters, I recommend that you *immediately stop!* whenever you come across such arrows. Stop and take a few moments to note and **experience the attractions and aversions** to which that paragraph or sentence refers. Allow yourself to go slowly enough to access the experience, evoke the state or construct the experience in your imagination. Then, you can begin to let the arrows become for you a visual anchor in these notes to re-establish this bi-directional propulsion within you.

As a student of NLP, you know that these notes, at best, can *only provide an auditory digital* (word/language) *account* of the training of the experience and not the experience itself. In reading this text, you will necessarily tend to operate at a dissociated level... unless, of course, you allow yourself to vividly imagine and experience the words and exercises as you read them. And I would have you feel completely free to get with a partner and do the exercises as you read them. And with that, the time has come for you to...

CATCH THE VISION Becoming An Inquisitive Master Practitioner

Let's begin with the question that will guide much of this training, namely, **"What difference separates an NLP practitioner and a master practitioner of this art?"** A practitioner, by definition, points to someone who knows how to take the learnings, the formulas, the techniques, and the methods of NLP and use them. They can use them with clients, with customers, and they can use them on themselves.

What then separates and distinguishes a Master Practitioner? Well, suppose as a therapist, a depressed person comes to you. What do you do or say to that person? What would comprise a classic NLP response to that? You could say, "What do you see, hear or feel that allows you to feel depressed?" Or, "How do you know you feel depressed?" Or, "If I should take your place for a day, what would I need to do to experience this depression?"

All of those responses represent basic NLP maneuvers. And with them, you will get some answers; and some of them may comprise quite useful ones. That expresses how a practitioner thinks. But, would a master practitioner do such? If not, then what?

We want to understand not only **what** distinguishes a master practitioner but also the meaning of such. *What does the M.P. stand for?* Perhaps the M.P. stands for "Mostly Pissed-off?" Or perhaps "Missed Possibilities?" ←

Richard Bandler says that "a master practitioner will **ask himself questions** right out of the gate." This means that, if you have begun the process of mastering this domain, you will use your sensory awareness to ask questions, good questions, hard questions, surprising questions, wild questions, all kinds of questions to understand this phenomenon and *not* assume that you know all about it. And you'll do that from the word go.

For instance, suppose you use the NLP presupposition that "people work perfectly and are not broken." What would you then ask? Wouldn't you ask, "What does this really consist of?" "How else can I frame or perceive this behavior or response?" "What could a person use this for?" "What can I learn?" "Can I do this?" →

A master practitioner does not just take the practitioner level materials and use those over and over, a master practitioner will rather use **a meta-pattern of questioning everything** from the word go. You will not just go through a list of questions that you have memorized. Rather, you will begin to ask questions about the questions you ask. You will ask questions about what questions you do not ask, and what questions remain yet to ask that you haven't thought up. You will begin to ask questions about what *could possibly* exist as true about whatever you or another now experiences. →

One of the stories that Richard tells frequently has to do with a young schizophrenic named Andrew. "Years ago I was brought a schizophrenic young man named Andrew by two psychiatrists. Now Andrew saw little men come out of the TV show he was watching. As he watched a TV show called, 'Little House on the Prairie', the snippy little bitch named Mary would come out of the TV and chase him around and bother him. And, of course, he was a paranoid schizophrenic. Well these psychia-

trists brought him to me and wanted me to *cure* him. But my first thought was, 'Now there's a skill! If I could market this, I could make lots of money!'

"And, of course, when I found out what he was watching I asked, 'Why aren't you watching the Playboy channel?' That's where my mind went." →

Here then stands one of the great, and often neglected, NLP secrets, namely, *at the heart of NLP lies the art of asking questions*. This means learning to ask good, hard, unpredictable, stupid and even unanswerable questions. Asking yourself and others questions plays a central role in NLP methodology as a process of information gathering, brainstorming, exploring possibilities, expanding alternatives, etc. "How can I use this?" "Where else could I plug this into and use it?" This passion to use everything you receive from the world in order to learn expresses the spirit of functioning like a master practitioner. "Do I find this useful?" "What can this person teach me?" "Of what do I not now take awareness of?" "What else exists in this experience that I may not notice?" →

In practitioner training **the art of questioning** plays an absolutely vital role. Now we want to allow it play an even more significant role as we move into mastering this discipline. And, given the place of meta-levels in NLP, let's call this pattern *meta-questioning* so that we can use it to even question our questions.

During my master track training, Richard presented this at nine o'clock in the morning on day one! I remember also that many of the participants did not respond with the eagerness that he must have expected. So Bandler shifted gears, altered his voice tone to adopt a deep and rough tonality. Then he said, "Do I have to do the motivation pattern on you to get you to say 'amen'?" "I'll just install a motivation program so you can respond with motivation." →

Now to pull that off that response, in the middle of a presentation, tells me that he must have done some meta-questioning himself. "Where do I stand with this audience?" "Where do they stand with me?" "Where do I want them to stand with me?" "What would evoke some response potential to wake them up and get them responding?" Such strategic thinking, *by the use of empowering questions*, while in the midst of presenting seems presupposed by the way Bandler could suddenly shift and throw in a seemingly unrelated piece.

In NLP, we know that the structure of every experience has **syntax** (order, structure). This also exist as basic to the field of linguistics. When you read the sentence, "The sun rise down" you intuitively know that the speaker has created an ill-formed statement. If you read the sentence backwards, it becomes even worse. "Down rise sun the".

What does all this mean? What direction does all of this suggest? Just this: pay attention to sequences. Keep asking yourself, "How can I make it work if I change the sequence?" "What effect would syntax have on this or that experience?" Here would comprise some truly empowering meta-questions to gather even better information? —————>

Richard asked, "How many of you here only want compliments when you perform? Have you ever performed a piece of music, or created a piece of art, or generated some piece of behavior, but you felt as if your performance comprised an "off day", and you knew it, and then someone came up to you and said, 'You were great!' I've got a question for you; did that help you? Did that make you better? Did that sharpen you? No! It did not!"
←————

"Now suppose you go somewhere and you wear some clothes that you simply hate. Then someone compliments you, 'You look great in those clothes!' Do you need to hear that? Do you find that useful? Actually, *the feedback*, even negative feedback, *helps you improve*. That comprises what you need. And that indicates what you need to be looking for." <————>

Bandler told another story, "Once I had five people who brought a woman to me who was hallucinating sexual dreams. And these therapists, psychiatrists and husband decided that it was a serious problem! They really thought it was serious since she was waking people up with her dreams. And they wanted me to *fix* her. Of course, I fixed her husband so he could do it too!" —————>

Now *what do you have to have* before you can ask good questions? To ask good questions, you have to *hear* things. Do you hear the language? Do you hear the presuppositions in the language that people use? That consists of the question to address before you master NLP. —————>

To a question about self-esteem, Bandler responded. "Sometimes people have asked me, 'How do you deal with self-esteem?' I respond by saying, 'In other people. I go to other people, beat them up, and then I feel better.'"

Now on the surface, that comes across as a very gruff response. At the content level, it seems downright mean. But what does it mean at a meta-level? What questions would you need to pose about that exchange that would provide you insight and give you some useful answers?

To answer that, it should be recognized that because meta-levels always exist as statements *about* lower levels, they always influence and control the meaning and significance of lower levels. This provides the structure of paradox. (For more about such meta-levels, see my book, *Meta-States: A New NLP Domain About Logical Levels*).

Notice how you think and the meanings evoked within you if I make the assertion, "The statements I'm making to you are false". On the content level, you draw the conclusion that what the meaning boils down to is something equivalent to, "I am engaging in lying". Yet if that expresses the reality of my statement-making, then did the second statement also represent a lie? If it does indicate a lie, then it becomes a lie that I have engaged in lying. So I have told the truth! Ahh, paradox!

Actually, when you think of the statement, as the speaker intended it, as a meta-statement, then it becomes ordered as a *statement about other statements*. Consequently, we cannot apply the statement to itself. It exists as a meta-statement. And, as a meta-statement it controls, influences, determines the lower level statements - the statements that it comments upon.

Suppose then that Bandler's statement functioned as a response, at a meta-level, to the questions about "self-esteem". Suppose we take his words as words of exaggeration. For after all, do not a lot of people try to feel better about themselves by winning out and competing with others? And doesn't that exist as a form of "beating them up" to feel better? Yet won't most people respond with aversion to putting such an idea in such a brazen way? I think so.

To the subject of trying to feel good about oneself, Bandler then said, "What am I saying? Well, feelings keep changing, do they not? How long do you ever have a sustained feeling? Think about good feelings. Do you have things in your house, which, when you look at them, give you good feelings? Do you also have things in your house which give you bad feelings? The question that I wonder about is, *Why do you keep anything that gives you bad feelings?* Do you keep it because it gives you a bad feeling? What does that do for you?" —————>

So just as there exist behaviors that make you feel good, there exist behaviors that can trigger you to feel bad. There exist *anchors* for both sincerity and insincerity, seriousness and humor, confidence and doubt, etc. This describes the conditioned reality of our lives.

Yet if you now **do some meta-questioning and meta-thinking**, you will want to begin to ask yourself questions about what direction you want to head yourself in, what states you want to evoke, what experiences you want to make possible for yourself. If you want to "run your own brain", you will want to engage in such self-management and such self-direction.

Richard tells the old joke about a psychiatrist and a schizophrenic. It begins with a question, "What difference exists between a psychiatrist and schizophrenic?" The punch line goes, "The schizoid gets well and goes home." Now try your turn at this kind of thinking. Go meta to this the joke line. What message would Richard attempt to communicate through that joke?

NLP has a great deal to do with **direction**, with life orientation, and with **focus**. Even to the subject of "running your own brain for a change" lies the question—to do what? To go where? To accomplish what? As a master practitioner, would you not answer, "To accomplish things of importance that bring out the best in myself and others!"? No wonder Richard Bandler constantly recommends that, instead of looking for what exists as wrong in yourself or people, *look for what works*.

Master then the art of meta-questioning. Keep asking yourself, "How can I make this more useful?" "What would consist of some resourceful states that would enable me to function at my best when in situations of conflict?" (Stress, incongruity, obnoxiousness, etc.) "How can I access such states with greater ease?" "What ideas or referent experiences would put more passion in me for life, for love, for living fully?"

Here comprises another little vignette of Richard's. "Once a lady said to me, 'I really feel bad for you.' So I said, 'Good! Now I don't have to.'" Now what would you begin to ask about that one? What awareness would you develop about that? Certainly it demonstrates *a skill* to feel bad for or about someone else, and about their behaviors. Richard seemed to take that piece here and run with it and in fact run out to a surprising conclusion, "Now I don't have to." Of course, do you think that represented the intent of the lady? I don't. Yet Richard assumed this positive intent, even though it probably did not exist when she first made the statement.

I made a powerful learning, at a meta-level, about this and many other such things that Richard presented. Namely, I don't need to waste my negative emotional energy on going

around feeling bad. If that represents my orientation and focus, I will, of course, find it everywhere. But what will that do for me? Looking for and finding the positive, and the positive intent, in things (the basis of reframing) offers a much more empowering resource. And one that provides a lot more fun and enjoyment.

This reminds me of another refrain that I have heard from Richard, namely, his statement, "Some people need phobias!" He explained that if they had only thought about divorce court, the children feeling torn apart, people yelling and treating each other like shit when they began showing contempt or making judgments on each other, they might not have created and endured such experiences. A good phobia of such things might consist of something worth having. "And others could stand a good self-enhancing deception."

Ahh, more "bad" things yet framed as having possibilities one could use for good. After all, we do not deal with reality, but only with reality as filtered through our cognitive maps and perceptual grids. The key to enjoying life and demonstrating resourcefulness lies in developing the most enhancing cognitive maps possible.

So even in the midst of some otherwise negative stimuli, why not choose to have more fun, and to laugh more? After all, laughter brings healing and dissociation. So why wait? Laugh sooner, and get over the hurt quicker. This represents an old refrain in NLP. Let's use our resources in a resourceful way rather than create or perpetuate limitations and problems.

BEGINNING TO INSTALL THE SPIRIT OF NLP

Do you now feel ready for some installation? Then right now I want you to close your eyes and *think about some things that would truly make your life a better place to live*. What do you need in your life for it to exist as a safer, saner and more exciting place to live? What ways of thinking, feeling, and behaving would increase your sense of becoming resourceful?

And now you can allow yourself to begin to see some of those resources as you relax in a comfortable way. And you can hear them, feel them and allow any and all of the resourceful thoughts, behaviors, etc. to come into your consciousness, now, as you wonder, really wonder what your life would begin to become with such empowering resources at your fingertips, because you can. And you can take all the time you need to do this exquisitely and thoroughly, because with this you have begun to master this art more fully than you have ever thought possible. —————>

Once you have done that then here lies another exercise for the process of becoming a master of NLP. This one has to do with increasing your resource of hearing language patterns. We have designed it to assist you in tuning up your hearing. This serves as an absolute prerequisite to having power with NLP. After all, language functions as the system that propels our experience of reality. So if you tune up your linguistic ears, you will learn to hear your own internal reality as well as that of others. And I want you to become hungry for this, and to really want what you want. The funny thing about brains arises from the fact that they can do all kinds of things. They can distort time, hallucinate new and different kinds of realities, and accomplish all kinds of things, some useful and some non-useful. —————>

Given that, take some time now to practice eliciting strategies and submodalities from another person. If you have a group, let person A identify a skill or state of something that he does very well, something that he feels good at and enjoys doing. As A accesses it, have person B anchor it and then do a transderivational search to its source. Assist with age regressing the person to the time when person A first began learning that skill.

When you get there, ask person A, "What made it worth learning for you?" "Something existed there before you found it interesting to you. Now allow yourself to discover that value

and motivation" As you find those initial triggers, elicit the submodalities of that state wherein the person felt drawn to something worth learning. Finally, *amplify* those submodalities to evoke the most intense response.

Next person A should *identify another skill* that he or she finds interesting, but something that has up until now judged as "not worth learning". Ask him, "What have you never taken a lot of interest in?" Person B should elicit submodalities of this experience in order to compare with the other state. Next, change the submodalities of skill #2 to match those of skill #1 and test by noticing whether the submodality shift changes A's response about the second skill. You can now steal this behavior by adjusting the submodalities of A's first skill.

BUILDING AN INTERNAL PROPULSION SYSTEM OUT OF BELIEFS AND INTERNAL FETISHES

As you move through the world you develop hundreds, maybe thousands, of generalizations about life, yourself, others, etc. When these become preserved in your mind, they become (functionally) your "*programs*". They become your mental expectations, beliefs, understandings, etc. Your generalizations, in the form of such mental concepts or constructs, enable you to become a functional organism in the world.

An example of generalizations at the level of perception occurs in the process of holography and how we see a hologram. When we make a hologram, we cause the sight of the object by the light that bounces off the person's eyeballs. So even the process of seeing, how we see, what we think we see, etc. all represent generalizations. We now know that even seeing through a transparent glass demonstrates a learned perceptual skill.

There exist Pygmies in Africa who have not learned that generalization. Consequently, because their eyes have not learned to discriminate distances, they can't see far distances. In their case, it arises simply because they lack that generalization.

And that lack arises from their lack of experience with distance. No wonder they demonstrate their limited ability in handling distances. Studies have indicated that when they first experience open spaces and distances, they "see" an elephant and misinterpret it as an ant (Turnbull, C.M., 1961).

If that illustrates how a person builds generalizations, and the far-reaching ramification of beliefs, then *how do we break them up and create new and more empowering beliefs?* One process which you will find as very powerful in breaking a limiting generalization concerns the use of a *counter-example*.

Just one counter-example can sometimes powerfully break a generalization and create a new openness to new beliefs and experiences. Obviously, experiences that match your idea, mental construct of the world, belief, etc. will tend to verify your generalizations. Consistent examples, in fact, will build up your generalization. Yet as they increase, their effect becomes less and less. On the other hand, sometimes you can break up a belief (even a strong one sometimes) by one significant counter-example.

Suppose you wanted to change something about which you think and feel neutral. Suppose you wanted to turn it into a like or dislike? For Richard Bandler, this serves as the basis of building a *propulsion system* into a person's motivational strategy. —————>

In discussing this process, Bandler told this story. Notice what goes through your mind as you hear it. "I once met a compulsive man who was extremely fearful in his approach to life. He worried so much that he had literally seen one hundred doctors, and had written up long lists of his symptoms. When I first met him, my first thought was, 'This man has an extremely effective propulsion system within himself. Now just how can I turn it around and use it for him?' That's the question." —————>

Now, did that question arise in your mind as you thought about a man who had seen one hundred doctors? If it did not, then what shifts and reframes do you need to make within yourself in order to think that way? After all, that kind of thinking and questioning represents the very spirit of NLP, an attitude that will make you a master at it. At least, it expressed the kind of questioning, framing, and presupposing that took Bandler places. It stands as the kind of questioning essential in order to master the NLP model.

Engage now your thinking along this line. *How* do you build a propulsion system within a human being? When you think about a man who had already seen one hundred doctors, who had written out many pages of his symptoms, and who still looked for help - we here describe a very powerful dynamic within this man, do we not? What kind of generalizations had to exist for this person to become so organized within?

More questions. How could you take a compulsion like that and re-channel it? How could you re-direct that kind of energy so that we could turn it on and off within a person at their will? How can you use an operational program within a person like that and give it more constructive pathways and objectives?

Here reveals an important secret. When you think about a propulsion system, think of it as *a form of the swish pattern*. After all, you have to admit that the pattern of compulsiveness certainly provides a psychological mechanism of thoroughness, does it not? I mean, after all, a hundred doctors!? Now that expresses thoroughness in my book! Everything about his fear, his worry, his dread, everything about that state swished his brain to making lists, writing out details, thoroughly exploring his symptoms.

Now in the normal swish pattern, *the submodalities drive it*. Swish patterns operate by some key submodality driving a generalization or understanding or mental idea so that a person starts with some cue representation. It then becomes shifted so that it creates a less attractive picture, sound, feel-

ing, etc. Then the person simply feels less compelled about it $\longleftrightarrow$. Conversely, when you shift the submodalities in the other way, they create more attraction to it which makes the compulsion increase. $\longrightarrow$

Bandler said, "When you deal with a phobic person, you should ask, 'How much fear do you have left?' This means, make sure that he doesn't leave your place with his compulsion to become phobic in the world. Because I think I might just stand around in the hallway, and give them phobias back! 'You went in there to have him work on your compulsion? Doesn't that **s c a r e** you?'" [Hear that in a very loud tonality!] (Actually, this describes the very process of creating a phobia. You evoke with your words, tones, and volumes the state and then connect it to whatever you desire.)

In automating any system, you have to develop a V—K *synesthesia*, do you not? That refers to a see-feel circuit in the nervous system. Half of the system would involve making it so that the person can't eat chocolate. He would become compelled away from the object. He would have a phobia of it. His entire nervous system would automatically and systematically avert him from it. $\longleftarrow$

The other half of this system would entail the building up of some **new and more enhancing compulsions**. He would have a fetish toward it. $\longrightarrow$ Such new compulsions would exist on the order of feeling choice in feeling good, while still pushing you toward the choices that you have programmed in. The result would consist of a shift from the old torture, "Compulsively not to make good choices!" to "Compulsively driven to make choices that bring out the best in me and that fulfill my long-term needs."

ELICITING THE SUBMODALITIES OF PROPULSION

Does that now give you a clear understanding of these two parts of a propulsion system? If so, then you have become ready to begin to *do the submodality elicitation*. With that piece, then you will become ready to install a propulsion system in yourself and/or others.

First, identify something to which you *feel a strong aversion*. To elicit this, you might want to think about the question, "What do you move away from?" Or, "What things do you feel revolted by?" Notice what comes to mind with these questions. Explore that with a partner. Then find the driver submodality that runs that aversion. When you have it, crank it up. Move it a little bit so that it becomes magnified.

Further, whenever you work with states of consciousness, always test them by dealing with the real thing. Bring your partner out and see how s/he responds to the object. You want to make sure that the phobia would still exist. After all, the brain will follow directions. But you have to provide those directions which we do when we do the submodality elicitation and shift. We build in the directions for your nervous system to follow in terms of what you move toward and away from in life. —————>

You should now feel ready for the second part of the elicitation. Let's do an elicitation of something that you feel compelled toward. Pick something juicy. Think of some fetish that you have. (What we will do now has the very structure of a compulsion.) This represents something toward which every fiber in your existence automatically and quickly moves. Something about which you have no questions.

Now in a properly constructed propulsion system both of these dynamics will co-exist and co-operate. This means, you will feel and identify energies that move you away from one thing while simultaneously other energies move you toward something else. For instance, on the one hand, you may feel phobic

about being ignorant and not learning something important while simultaneously you may feel compulsive about reading, studying, learning, and thinking.

When these things work together, the energies become synergistic in nature. This means that out of the whole something arises that exists as something greater than the sum of the parts. Together you feel powerfully drawn toward something positive and enhancing while simultaneously you feel powerfully averted from something else. When you have not well correlated these items so that they don't fit together as polarities, you end up with a terribly conflicted human being. We call this "Inner Conflict." <—————

That explains why the preparation work for this stands as crucial as you build your propulsion system, as you pick your phobias and compulsions with care. Pick your end states well.

In this, you will investigate how to build a mechanism within yourself, or another person, so that the overall propulsion system will become built out of the driving submodalities. How do those drivers relate given your structures of phobia and compulsion?

When you are ready, you will use those driver submodalities that will most drive the person *toward* their compulsion and *away from* their phobia. This serves as the place to make their inner reality sensorama land. Make it intense, three-dimensional, alter its color hue, have the picture moving around, try a holograph, give it angles, explore smells and tastes, etc. Keep asking yourself, "What else do I find missing from this list of submodalities?" "What items do I not find not here?"

SWISHING TO A COMPULSION/AVERSION

Do you feel ready for this? You will need to use the standard swish pattern for this. What design do we have for this? To give you a chance to practise creating an artificial design for a "Compelling Behavior":

Let person B elicit something that person A moves away from. B should then elicit extraordinarily detailed information in order to find the "driver" or kicker. B should ask lots of questions about parameters of their consciousness that they may not usually focus on. As a master practitioner keep asking him or herself, "What do I find missing in this?" B should have person A move each submodality a little to check for differences. When you complete this, person B should elicit a very powerful moving toward experience, and do the same. ←

So far, all of this functions as preparation. So do a thorough job. Then, when you have completed it, do the following:

Person B should begin by anchoring the first experience (#1 Away From/ Phobia) and amplify the submodalities. Get this "Move Away From" state anchored very strongly. You can establish a revulsion by anchoring and amplifying (exaggeration). In accessing the state of aversion, aim to pace it so that you can get a full 4-tuple of it. "Show me how you do it." Amplifying the state will also take the person into some very strong emotions. That explains what we want, so don't be afraid of that. Ask for it directly, "What do you experience as your reality right now?". ←

Then anchor experience (#2 Moving Toward/ Compulsion) and amplify submodalities. Get person A into a powerfully *Compelled Toward* state.

Next, elicit in person A a state of curiosity and anchor it. When you have that, then as you have person A open his/her eyes, instruct them to turn up the submodalities of the Revulsion Driver of the phobic state and then turn up those of the drivers of the compelling state. →

Make sure you have, in your language, a different tonality for each of these drivers. Person B should establish mixed state communication with person A by looking behind A's eyes. This will induce an altered state. Doing this, person B should have A "Go through a pleasant activity". As you fly forward (use whatever driver you have) you can allow your pleasure to

increase more and more. The more you hesitate, the worse you feel, and the more you go toward your activity the better you feel." →

DEBRIEFING THE PROCESS

As you do this with a partner, allow yourself to begin to notice how the person's meta-programs *operate* on them. Your world will undoubtedly turn into high comedy when you play around with this pattern. Aim to pick a really intense experience, something that you find irresistible.

Now can you answer the question, "What turns pleasure into pain?" Whenever you take an experience to its threshold, the experience changes. Keep in mind as you play with this that submodalities work in non-linear ways.

The thrust power of this pattern arises because with this pattern we aim to develop a driving mechanism which coordinates two forces in personality. Many compulsive people already have most of this pattern, although some only have the compulsion and not the aversion. Aim to put yourself in a state of curiosity as you work.

Take an attitude of functioning with absolute tenaciousness in your work. Bandler says, "In my sales seminar I say, 'The only reason they're not buying—is that they don't understand!'" So allow yourself to become totally drawn! Let the thought of *not* talking to your client or customer *become really repulsive* to you! ←

When you pick something you want to feel compelled about more, allow yourself to feel that you have missed out on it and continue to do so. And you can feel a complete revulsion about hesitating. At the same time, feel yourself drawn to your object in a compulsive way. Remember, you will have two images in this one. The one will consist of aversion, the other one of attraction. One pulling, one pushing. ↔

Don't forget to set the stage for this work by doing some *mixed state communication*. Pace the person to induce a mild altered state. Defocus your own eyes by looking at some distant thing.

Then reinforce both states. Now, lock in the driver and keep recycling between aversion and attraction. Anchor both anchors together (#1 — #2).

You may want to think of this construction as a multi-layered thing. Because there will exist a backwards movement inside and a forward movement - *at the same time*. "You feel bad/worse as you move away from your attraction and feel good, great, better and better as you move toward it." This combines the push/ pull facets of motivation. $\longleftrightarrow$

Since, with this process, you aim to *build a direction* for a person to go in rather than an "end", use analogue distinctions for building this direction. If you think of this direction as one that feeds more and more personal development, then the attitude you will want to adopt consists of one that believes that getting there consist of *most of the fun*. Create a representational code that cues you to think, "There always exists more! What more lies out there? How much more resourceful can I become?"

I remember hearing Bandler once say, "I like the comment Einstein once made. He said that he believed that 'the universe is a friendly place, and that it's becoming more and more predictable.'" Imagine what orientation would result if you adopted a point of view like that. Or, if you imagined that *anything exists as possible* if only you go searching and learning to discover it. And I should remind you that mathematics itself functions as a behavioural science. This means that equations work by feelings. That without human beings math doesn't work. $\longrightarrow$

INSTALLING INTERNAL PROPULSION SYSTEMS

Do you think you have mastered the NLP model and materials? Use the following important question to ponder that. "How do you install a strategy in yourself or in someone with whom you work? What process do you use by which you program a new learning, a new decision, a new belief, a new compulsion into a human being?"

Within the NLP model, we generally think of the following as methodologies of installation. How many of these did you respond with?

(1) You could install a new program in someone by *putting that person into a trance state and then walk them through a step-by-step procedure of the ideas, learnings, and feelings that you want them to have* while future pacing them with the various contextual cues with which they will have to deal.

(2) Or, you can *use the threshold pattern*. Then you could take a person to the point where an old behavior becomes "blown out the roof". People do tend to become very receptive at that point. They become wide-open for a new program to replace what you have just thresholded.

(3) You could *create a chain of states* that you had previously anchored. Then you could have them repeat the firing of the states until it becomes completely automatic to any environmental cue. Then when the cue occurs, it would set off the entire chain, sending the person to the new outcome. This represents what any and every strategy does anyway —the sequence of representations (internal and external) that a person goes through to create a piece of subjective experience.

(4) You could *anchor the specific submodalities of the new experience and feed those submodalities back to the person* so that it begins to evoke and call forth that experience in the person.

$\longrightarrow$

Did you come up with those processes? Did you come up with some other installation methods? Those represent some of the key ways to do programming. And, of course, as a NLP-er, you need to have the ability to program yourself and others—otherwise you just know a lot more stuff, but can't do things.

In which case, that would make you an egghead. And, an incompetent one at that—something the world doesn't need more of.

Thresholding Patterns of Pain

Of course, as you well know, there arise special moments in life when most people become blocked from their resources. We all experience such, and sometimes a lot more frequently than we desire. We become stuck in some negative pattern that keeps looping and preventing us from getting to our resources. What does a person do in such events? How do you help someone in that kind of state?

Suppose, at that point, you could turn up the submodalities of that compulsion (of being limited) until it goes over threshold. Get the person to where something snaps within them to feeling and functioning in a stuck way. Then, after the moment of threshold, the person will find it extremely difficult to go back.

The same principle applies as when you bend a piece of sheet metal. After you pull it back and forth the first few times, it returns to its original shape. But if you keep bending the metal back and forth, eventually something snaps. It goes over a tolerance threshold and breaks.

In NLP, we can use this threshold principle to gain leverage over patterns. Because when you get a person to and over threshold, you can then slide in all kinds of things. At the point of going over threshold, generally speaking, you have a person in a great state of receptivity. Because it creates a kind of void in personality, you can fill in that void with something else, with something better.

Bandler tells this story about one fellow he once worked with. "I once dealt with a man who had a really stupid belief. He believed the idea that 'Relationships start out great and then go downhill.' How about that? So guess how he had been experiencing relationships in his life?"

"But when you amplify a state beyond what it allows the experience to be, then it can't be the same. If you do it hard enough and fast enough—you can 'break the camel's back'. We call that going over threshold." —————→

Consider also the state that Bandler likes to call *more ecstasy right now!* For a moment, just in your mind, pick a point where you would like more ecstasy, but where you do not now have it.

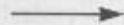
Bandler told this story, "One man I knew did not distinguish between what you *find* and what you *create*. So he went out trying to find the perfect relationship and never could. It just never dawned on him to create it. But you can! You can create an ecstasy loop in life so that you always, with most everything, keep evoking more ecstasy now! At least that holds a certain appeal to me." —————→

"Another man I worked with complained bitterly that he always had difficulty getting what he wanted. As it turned out, he only had one strategy. In his case it was *creating* what he wanted. Think about that one. This strategy of creating things, making them happen, made him highly innovative and productive in business. And financially successful! But he was lousy with relationships. Can you guess why? He was always trying to change his partners! And for some reason or another, they didn't seem to like that."

Now, what would you do as a master practitioner? Bandler simply added a new auditory digital line to his thinking, to his strategy. He formulated it in the form of a question, and then installed it as a decision-point question. "Do I make one or find one?" Now in the context of relationships, his focus in on

finding a partner that he likes, rather than recreating every partner into his liking. This, by the way, has saved him a lot of grief and conflict.

How can you create a *point of decision* like that in someone's mind? By pushing an experience to its threshold. Just take the feeling of wanting something and push it until you get a decision point. Perhaps it will consist of something that you externally see [V_e] to which you then say, "I want that!" Then keep pushing the V-A-K until it thresholds. Keep repeating this process and anchoring the feeling of thresholding. When you get to the *blow-out point*, stick in the new line at that point.



Programming in more empowering ideas also comes from finding and creating good strategies that you can fit into the vacated decision point. For example, if you meet someone who continually says, "I tried and failed", and they use that to excuse themselves from continual effort, reframe them with, "Ohhh, have you ever experienced constipation?"!! (Another classic Bandler). Remember, keep operating from the NLP presupposition that "There is no failure!"

Use the driver submodalities that you find in a person to amplify their experience until it blows out. Thresholding it in this way allows you to then immediately anchor in their strategy and state for ecstasy.

USING TIME DISTORTION FOR PROGRAMMING IN THE PROPULSION SYSTEM

While there exists no one right way to do anything, some strategies, procedures, and technologies function more proficiently than others. The following offers another piece that can richly contribute to this pattern.

First, *elicit representations and feelings of slow and fast time* in the person as well as creating an induction signal. Next, select a worse case scenario to work with; if you work with clients,

create a representation of your worse client. Then run the simulation of this representation in the time distortion.

The kind of time distortion you want to work with here involves the kind wherein you feel that "time stood still" for you on the outside while simultaneously it seemed to speed up in internal time. As you find some referent experience for yourself, notice what part or parts of the image move at different speeds. This kind of case with time distortion will always involve this kind of structure. Various parts of your pictures will move at different varying speeds; this, in fact, identifies what creates that distortion of your sense of time. Obviously, this represents a *trance state*. Here your internal time will seem to move very fast while the external time will seem to move very slowly. As you experience this state and this sense of time, set an anchor for it.

Now most of us already have the realization and belief generalization that what allows anyone to become good at something involves lots of practice and lots of time for practising. Would you not agree to that generality? So pick something that for you or another person seems hard and then have the subject begin to practise this skill or activity in their imagination over and over. But do this in the accelerated time distortion state so that they feel like they now practise and have practised the new skills and behaviors until they begin to get really good at them.

Remind them, as they do this, to *practice at super-speed* in their time distortion. Then they won't have to waste a lot of external time. And you can have them light up and glow as they discover themselves experiencing this. —————→

Overall, you can use and design this *time distortion exercise* to give you plenty of practice at installing an ecstasy anchor into the altered state of time distortion to preview and problem-solve a future experience. The procedure involves having person B elicit from person A an altered state of time distortion where A's internal time becomes speeded up. Then anchor it.

Person B should then have A run through ten minutes of A's worst client experience within ten seconds. In this state, A sees everything that he or she would see in real time. Person C can build a sliding anchor along A's midline that induces trance within the time distortion state by pushing, shoving and amplifying the ecstasy anchor as A runs pictures. C gives A suggestions to run the scenario and to try something new until A's midline zings with ecstasy. The more it zings, the more ecstasy the person experiences, both in and out of trace. Test. —————>

MASTERING THE PRACTICE THE SPIRIT OF NLP

When we pull together all of these understandings, exercises and experience, what do we have? What do you now know about what it takes to become a master practitioner in the art of NLP?

Above and beyond the academic learnings about representational systems, strategies, meta-programs, the meta-model of language, anchoring, swishing, reframing, etc., it takes a *special kind of attitude*. It takes the kind of attitude that reflects the beliefs, values and passions of Richard Bandler who initiated this domain in the first place.

And what, pray tell, do those beliefs, values and passions entail? As far as I can tell the disposition and supporting beliefs of Richard Bandler which lead to NLP involved the following:

"There is no failure; only feedback."

"Be delighted when you discover something that you have been doing wrong—now you don't have to do it again."

"There's no use giving yourself a bad time or feeling bad. Feel good! It's important to be flexible."

"When facing a barrier, don't go, 'Yecch, I messed up!' Rather go, 'I find this interesting!'"

"Life is now - so go for it."

"Develop a ferocious resolve; maintain an insatiable curiosity."

Now, given those kinds of beliefs and values, states and perceptions, the essence of master practitioner training and the spirit of functioning as a master at this stuff lies not in paper-and-pencil testing efficiency. It rather lies in *the ability to master your own states by running your own brain*.

The essence of any solid master practitioner training consists of providing a systematic guide through a series of "states" and "learnings." Why? In order to elicit and anchor those very resourceful states that make one live and think and breathe NLP as a model of the world.

When fully established, they can then provide you with an automatic chain-of-anchors which could then move you from a state of hesitation, frustration or impatience to wanton desire and total going for it. Now would that enhance your life? In recent years, the idea of "walking your talk" has become more prevalent in many fields. And in a field whose content involves managing your own consciousness and neurology, this should function as one of our key concerns.

Without question, mastering NLP involves lots of intimate and detailed knowledge and skill with numerous subjects: using the meta-model, knowing the meta-programs, handling the techniques and patterns for change, utilizing the Milton model, etc. Yet the passionate motivation that would drive one to such learnings must also involve a passion big enough and intense enough to persevere no matter what life throws at us.

Yet, one could have become intimately familiar with such material without having *incorporated the spirit of NLP* which stands as absolutely prerequisite for master practitioners. And yet the ability to think NLP arises from the very spirit of curiosity, wonder, passion, commitment, exploration, creativity, etc. - the resource states that we build and cultivate in the trainings. To become so propelled lies at the heart of the design and intent of the "propulsion system" itself that automatically installs compulsive and aversive elements that drive one to excellence and passion in the field.

STUDYING HARD

The Art of Applying Your Brains

One harmful myth going around about NLP suggests something to the effect that the only kind of training and learning that truly counts arises from experiential learning. I disagree. From experience we can learn much; yet much learning must come from using the old brain to encode ideas, insights, understandings, models, patterns, etc.

So as you will discover in the following chapters, NLP does not represent a discipline for those who lack the passion for studying and expanding their consciousness. To expose yourself to the academic depth of NLP, just read Dill's first three books (*NLP Volume I*, *Roots of NLP*, and *Applications of NLP*). That will convince you!

In fact, you need *the spirit of NLP* precisely because this discipline does not represent a simple (or simplistic), black-and-white model. The NLP model stands as one characterized by such qualities as systemic, cybernetic, and holistic. It involves the entire mind-body (linguistic-neurology) phenomenon.

Central then to master practitioner training involves exercising your conscious mind, studying hard, thinking with precision, living consciously. This comprises part of the process in moving from unconscious incompetence to conscious incompetence to conscious competence to unconscious competence. This third step comprises a necessary one.

In the master practitioner work I took under Richard Bandler and the training I provide there exist lots of out-of-class assignments. In my master track experience under Richard Bandler, I felt *baptized* in this mindset by the presentations, demonstrations, exercises, and assigned homework exercises. Afterwards as I worked on the manuscripts of the master track and the trainer's training, I felt this sense of immersion into the discipline and the attitude confirmed and amplified again and again.

At that point I decided to go looking for this component in the text and in the syntax of the experiences. And, accordingly, I began to see it everywhere. Did that occur because I had developed a perceptual filter and belief for it? So that "as I perceived, so I discovered?" Or did that occur that represented the territory of the training that Bandler planned within his trainings? Did that map out with accuracy a key component of becoming a master practitioner that he designed into his program without ever communicating in so many words? And, if you ask Richard, do you think he would tell you directly?

One of the most powerful hypnotic suggestions lies in *the slow building up of response potential* and of seeding ideas bit by bit until suddenly, eureka! something new and synergistic pops into awareness.

Of course, as you can tell, I thoroughly and firmly believe that it lies in *this spirit*, attitude, predisposition, or world-view that drives the power and passion of the NLP model. I believe that this spirit often becomes incorporated into practitioners as they learn **"the presuppositions of NLP"**.

The ultimate mastery of the art of NLP then grows out of installing inside a person the NLP beliefs and values within those presuppositions.

"There is no failure, there is only feedback."

"Never give yourself a bad time or engage in bad feelings."

"Be glad you learned what *not* to do!"

"Getting there is all the fun!"

"The universe is a friendly place and becoming more and more predictable." (Einstein).

"There are books to write, negotiations to make, money to be made—so go for it!"

"Get more Ecstasy now!"

"You can put yourself into a joyful state anytime you want to."

"If you meditate—induce yourself into a state of ecstasy."

Now if you listen to the themes that Richard constantly emphasizes, I think that *this spirit of NLP* will come through crystal clear. First and foremost you will hear his emphasis on *passion*. Who has heard him and hasn't heard the refrain, "Go for it!" again and again? Who hasn't heard him speak about the need for an absolute passion for ecstasy? I have heard him say, "Just enough is not enough!" is my policy."

Then you will hear his emphasis (and tapes) on *building up a ferocious resolve*. After all, who developed "The Decision Destroyer" by using timeline patterns to blow out old and limiting decisions that get in the way of people having empowering resolve today? Richard Bandler. Further, if you have been to his "Flirting Workshop" then you know what it feels like to have the state of "sizzle!" induced into your neurology.

In one training, Richard began as he frequently does by inviting someone in the audience to come up and let him work with them to demonstrate a pattern. To make his invitation, Richard asked, "Who here needs a swift kick in the attitude?" (Another classic Bandler.) What that means here concerns what it will take to become a master practitioner of NLP - namely, an attitude adjustment about exploring, feeling curious, going for it, responding with boldness, etc.

For many people, adopting this spirit of NLP demands a tremendous shift of attitude. To look out on the world as your "piece of cake" for your enjoyment represents quite an altered state. To look out at the world and to say inside your mind, "Your ass is mine!" (a Bandlerism) provides a shift from victimhood to "going for it". (Of course, such statements - mere metaphors for Bandler - some have taken literally and assumed that he advocated and taught manipulation, control over others, etc. Yet such interpretations distort the point.

How far will you have to go in order to access the spirit of NLP as indicated here? The text of information, if you look closely enough or go meta-enough, you will find is designed to elicit and anchor into you this very state.

Another thing that represents for Richard Bandler (if you will bear with my mind-reading) the true spirit of a master practitioner concerns *the ability to question*. Questioning provides a technology par excellence for adventure, exploration, and discovery. And, to question everything and then to ask another five questions—that manifests the unquenchable attitude of NLP. When you have done that then go to *meta-questioning*. A master at the art of NLP has deeply installed in him or her a questioning attitude.

"What do I find still missing?" "What else could I find this useful for?" "What skill can I infer that exists within this?" "How can I make this mine?" "How can I make it better?" "What may I not see, hear, feel in this experience?" "What do you see, hear, feel, etc. that I do not?" "What would happen if I put procrastination together with depression?" "What would happen if I took the wild wonderment of a child with the root behavior of someone on an assembly line?"

Master practitioners live in an ecstasy state then called a compulsion toward using and living the NLP world-model so they can live their lives to the fullest. This means having a passion toward more effectively understanding and using the meta-model, the meta-programs whereby people sort and attend information, and to the Milton model as a way of using various "Sleight of Mouth" patterns to induce more positive hypnotic states.

THE HYPNOTIC STATE OF BEING A MASTER PRACTITIONER

The Propulsion System as a Hypnotic Induction

How does Bandler structure his trainings so as to enable learners to master the material? By essentially providing a *hypnotic induction* into a state of excellence and passion. In the trainings I have experienced, not only did we experience constant opportunities for "trancing out" and using our full imagination powers to dream about using the NLP model with

more precision, elegance, and power, but there we also experienced many little pieces (demonstrations, exercises, etc.) also designed to essentially function as hypnotic inductions.

Those who have received training in the Bandler workshops will attest that the training sessions function primarily as hypnotic inductions designed to build into the participants a kind of propulsion system of attraction to the NLP attitude and methodology and, if truly a propulsion system, then also an aversion to anything less.

Such training not only takes participants into new and enhancing experiences in self-discovery, resourcefulness, altering limiting beliefs, decisions, and scripts, but also moves them through a series of states which would solidify a new orientation in the world. Such training not only studies and uses NLP, it breathes it in so that it becomes a set of tools and procedures enabling one to make the most of his or her life.

In the trainings, I sense that Bandler is desiring to create a community of people hungry for ecstasy and passion in life, in love with people and living, compelled to growing and developing in understandings and skills, etc.

Now the means for installing such states of ecstasy include all of the basic NLP techniques that are used in change work anyway. Trance, threshold patterns for blowing out old programs (hesitation, holding on, etc.) and installing new programs of excitement, curiosity, exploration, etc. consist of part of the repertoire of tools. One could use the process of developing chains that then anchor resource states to hesitation states (or other limiting states) which can then prevent a person from staying frustrated.

One could use submodality anchoring, communicating and amplification which can then create internal drivers for the compelling future. One could use some of Richard's favorite interventions like rehearsing in time distortion to get good from practising faster.

One could rehearse in play which explains Bandler's style of "testing" his practitioners. Bandler provides no paper-and-pencil tests. He rather uses games, as in the old Roman call, "Let the Games Begin!" He seems to prefer that context for testing.

And that brings up the process of teasing the conscious mind. Ultimately this means *leaving things out*, not tied up or brought to closure. And of course that inevitably will drive some participants crazy! Bandler often suggests without stating. So did Eric Robbie. He ended a session with a question, "How do you know to draw the next breath?"

Homework assignments also tend to play a big part in the trainings. These served, I believe, as metaphors of the master practitioner propulsion system itself. The following homework assignments came in the training I receive.

(1) Create five exquisite chains that will move you from some limitation state to a much more resourceful state. As you create your own states, it obviously personalizes what you need.

(2) Transcribe and analyze one of Bandler's sessions of using hypnosis on a participant. We received the hypnotic transcript on dieting (See Chapter 3). We took the tape, transcribed it, and then identified all of the Milton Model patterns within it. Simultaneously, yet without declaring it, this provided a model of a propulsion system. Bandler took the lady who wanted to diet through a series of states. He then tied those resource states together (anchored with words and tones), anchored them, and later fired them all off at the end. He thus used a stacking anchors pattern to create a super-anchored state. And, of course, Richard amplified all of this with his words and music at the end of the workshop.

The hypnosis tape teasingly provides a micro-model for the entire master practitioner induction or training. It functions in a way isomorphic to the workshop experience in the kinds of states accessed and anchored and to the kind of propulsion

system built into the participants. In each case, Bandler invited the auditors to become compelled toward being excellent, healthy and rich NLP-ers!

ACCESS MASTER STATES To Become a Master

If you have made a ferocious resolve and have "the eye of a tiger" motivation and passion to master NLP so that it becomes part of your spirit—part of the way you think, part of the resources that you bring to bear on the world as you move through it—then I recommend the following resource states for you to access and install. If you do that—you will become a master.

Obviously an auditory digital presentation and analysis of NLP training provides a very poor substitute for the training experience itself. But if you do want to master NLP so that it becomes part of your spirit—part of the way you think, part of the resources that you bring to bear on the world as you move through it—then the following resource states are recommended for you to access and install. If you do that—you will be at the master level.

An intense and perhaps even shocking state of challenge. Don't grow complacent. By all means avoid any thought or attitude that you have it made. Stay open. Stay alert. Keep setting passionate and exciting desired outcomes for yourself and keep yourself challenged to "Go for it!" Expose yourself to something new, different, strange, and weird. Never, but never, take life for granted. If you want to keep the mystery and wonder in life, then expose yourself to one provocative idea or person every day!

An intense wide-eyed state of child-like fascination. While I do not function procedurally as much as in an options way, I can imagine that some people felt as though they were in a state of total disorientation from the workshop experience because neither Richard nor any of his associates ever informed the par-

ticipants about the process, their intentions in the pieces, what would come next, what it meant, etc. They provided no big picture of the process. And, as someone who thinks in Gestalt configurations, I looked for that. So that really teased the daylights out of my mind and kept me in an intense wide-eyed state of child-like fascination. What would put you in such a state? Does the idea of reading submodalities from the outside intrigue you? What other possibilities exist for NLP that we have not yet invented?

A learning state for more advanced state-of-the-art NLP. The field of NLP keeps moving and developing. Learners in the field constantly invent, discover and create new patterns, processes and models. They make more and finer distinctions about the sensory systems, the meta-model, etc. How well do you feel that you keep updated? How much more informed and skilled have you become with the Meta-model today? How much more attuned do you feel to nominalizations, presuppositions, etc.?

Remember, a master practitioner has a compulsion toward such learnings. Do you? How well have you developed at becoming a creative mind-reader? How much more skilled at strategy elicitation, or understanding the structure of beliefs? Of going meta? Of understanding the role of presuppositions in language? Of realizing that every abstraction beyond experience involves a belief (criteria, values, generalizations)?

A strong dis-attraction to mediocrity. How much distaste do you have for functioning at a mediocre, average and a conformist level? Do such things really revolt you? In Bandler, there exists a lot of a rebel. Many have used this to argue against the NLP model. Yet it lies in this very spirit of rebellion—to the assumed knowledge that initiated this model. How much creative and balanced rebellion do you have in your life? You almost have to have it to practice NLP!!

Allow yourself also to become revolted from merely using the Meta-model in a root and unthinking way. If you use the Meta-model challenges for unspecified nouns and verbs, you only develop a Pavlovian dog-bark to language. "I'm

depressed?" "About what?" "I feel rejected?" "Rejected by whom? Rejected in what way?" Engaging in such indexing stands critical for good information gathering, but one should not do it in a root stimulus- response kind of way, as a dog barks to the ringing of a bell.

An advanced ability to go into a trance state at will. NLP has contributed so much to the area of demystifying all the hocus-pocus about hypnosis. It has brought trance as a state out of the woods, away from the mystics and kooks, and into the modern era by identify the linguistic and non-verbal structure of hypnosis. It has identified the fact that everybody practices all kinds of every hypnosis. The only difference lies in that they don't know what they do, do not do it very well, and misuse it more often than not!

In NLP, we use the hypnotic trance state primarily to develop more receptivity to reality, to tune one's ears for language and language experiencing, for tapping into one's natural unconscious powers, etc. Developing quick trance capacities enables one to develop more self-mastering as it enables one to quickly access your resources.

A highly motivated and turned-on state. The quality of practitioners who can't even practise on themselves(!), but who get stuck in limiting and unresourceful states, represents both a pitiful thing and a disgrace to the art. This distinguishes one who has mastered NLP. That person has created for him or herself a chain of anchors which more reliably takes them from states of hesitation, indecision, fear, worry, etc. to "totally going for it".

This gives them *resilience power* so that they can quickly bounce back from discouraging responses. The case with such persons lies not in that they don't have such experiences, but they don't use such to go make long visits to states of guilt, anger, frustration, hesitation, etc. They bounce back. They get up and get going. They learn from the mistake and feed that information back into their updated strategy.

Having a motivational strategy that has this kind of internal "bounce" to it so as to move on and not get stuck lies at the heart of the one who has mastered this domain. This, after all, expresses the domain of resourcefulness, of running your own brain for a change!

A state of aiming and experiencing excellence in daily life. With a good resilient motivational strategy, you can quickly move from holding on to old securities, fears, dreads, etc. to letting go towards a more exciting future. Don't confuse aiming at excellence with perfectionism. In fact, it has nothing in the world to do with perfectionism. It has everything to do with "giving it your best" and enjoying the process.

NLP began, after all, by studying the best. By identifying their strategies and replicating them through reframing, anchoring, swishing and the other techniques, NLP practitioners have learned how to more deeply understand the structure of excellence. It refers to high quality; not perfection. True excellence, in fact, can stand and endure mistakes, errors, and failures because it uses such for learning and further development.

A state of persuasiveness. The state of excellence involved in persuading others, like all subjective experiences, has a structure. At the heart of that structure lies the ability to enter into another's world, pace that reality, hear that person's values, and then package their message in those terms to lead to their outcome. This means identifying and then using their submodalities to amplify your subject or product. This means using their submodalities to provide a driver for them to respond. It means using the Meta-model and Meta-programs to read them accurately enough to then communicate persuasively with them.

A state of feeling compelled and compelled to mental-emotional growth. The structure of the excellent state of a healthy compulsion has to do with using just those submodalities in your head that make the things you are attracted to even more attractive. Have you done this? In a state wherein you feel totally driven toward something positive and totally averted

from the opposite qualities, you will experience this as "thrust power". It will be a turbo-charger in your personality. It will drive you forward in a truly empowered way. It will give a direction for your mind and enable you to sizzle!

You might want to master the kinesthetic timeline pattern so that these feelings are located in your body at the kinesthetic level. Then you may just discover that you are literally walk into your future with all of your resources at hand or at foot. You may also want to master the kinesthetic continuum pattern which can enable you to generate new behaviors on any personality quality continuum.

A state of total persistence with a "no-quit" clause in it. What meta-programs contribute to causing you to give up something that you find difficult. What meta-programs allows you to stick with something (a project, idea, person, etc.) even though you find it difficult. Have you ever done an NLP contrastive analysis and then used your discoveries to develop more refinement in your ability to be persistent? Would you like to do that now? You can.

CONCLUSION

Mastering the NLP model means becoming compelled toward excellence, health, resourcefulness, etc. It involves adopting an empowering attitude toward life, incorporating the NLP pre-suppositions, and taking on a ferocious attitude toward all the things that lie within the reality of possibility. Now may the spirit of NLP and the genius of Richard Bandler go with you as you journey into the text of the following chapters. May you have a ferocious attitude that you will learn these distinctions and apply them with a passion in all the areas of your life!

Chapter Two

LEARNING TRANCE

In the communication model of NLP, what we call "hypnosis" or "trance" stands in a central position. If hypnosis sounds scary, then as you begin to realize that it represents nothing more than *the misunderstood nature of communication* (see *Metamorphosis*, 1994 #6), you can then relax in understanding how this facet of communication works in human mind and neurology.

After all, "going inside" your mind and accessing or reaccessing internal representations like pictures, sounds, words, actions, sensations, smells, tastes, etc. merely describes the experience of what we call "trance". We all do it. We go inside by directing our attention, not to the things we see, hear or feel on the outside, but on the inside. And we do it all the time. It describes how we "make sense" of some verbalizations of another person. It describes how we "think".

Now within this domain of experience called hypnosis there exist many phenomena that we label as "hypnotic phenomena." Actually, there exists no human skill or power that you can do in trance that you can't also do in the waking state. Trance simply makes it a lot easier and quicker. And one such phenomenon within this domain we call "time distortion".

Test. What would a master practitioner first ask about time distortion? What other questions at content and process level can you generate? Whether you now realize it or now, **time distortion** can provide a person a tremendous personal resource.

USING TIME DISTORTION FOR MASTERING NLP

Practising inducing a state where your experiences seem to slow down, one in which you distort time so that it works to your benefit represents a rare and unprecedented opportunity to make the most of this resource. To do this, use the referent experience that we all have had of coming off an interstate doing 70 mph. Because when you do, you seem to creep along when the car moves at 30 mph on that off ramp. Everything seems to gooooo soooooo sloooooow! —————>

Now **presuppositions** function as one of the most important drivers of hypnosis. Communicating by connotation often evokes states more effectively than attempting to communicate directly by denotation. The design of the following exercise will enable you to *practice utilizing presuppositions* so that you can alter your state or the state of another. Use this to practice utilizing presuppositions while noticing the effect it has.

First, *write ten statements* that presuppose that a person even now begins to experience going into a deep, comfortable and relaxing state of trance. Make these sentences with semantically packed presuppositions that will access relaxation. Remember as you do that the doorway to the unconscious involves language, that such represents part of our genetic wiring, and therefore go ahead and use it to the fullest in order to access this resource.

Once you have your sentences, get into groups of four and do the following. *Person B* read to *person A* two of his or her sentences, using the tempo and tone so that the voice inflects down toward the end of each sentence. Put on some nice "trancy" music and *B* should practice speaking at the tempo of that background music, using linkage in and at the end of the sentences as *B* would then point to *person C*. *C* would then continue—using the same beat, all the while reading his/her two sentences to *A*. Continue for the round. Then rotate.

Allow each person to have the experience of becoming the subject so that everyone accesses a pleasant and mildly relaxed state for the next exercise..

What kind of statements presuppose the experience and the development of trance? What states did you find worked best for you? Best for the others in your group? One group generated the following: "You can wonder how deeply you will experience the sense of relaxation this time." "Your unconscious mind can access a nice memory of a place where you once experienced, a place where you were warm and comfortable, and where you felt at peace with yourself."

"And your eyes will only blink as often as the sense of comfort deepens in your deepest self." "And you will sense your breathing with more awareness as you allow the images in your mind to become softer and softer in hue."

"And your sense of serenity within will allow you to deepen your comfort ever so gently." "And with every growing awareness of your arms you will become comfortable in the comfort that you can take that within yourself and trust your unconscious to give you learnings from this experience." "And the sounds and vibrations of the music in the air around you will also enable you to flow into the music, as you let it enter into you."

"And as you become aware of your breathing, it will arise by that awareness that you continue to breathe in and out, in and out, that will allow you to progressively breathe in the learnings that you need and breathe out those ideas that do not fit within yourself." "For as your fingers slowly touch each other, you can sense the warmth and let that warmth penetrate into you deeper and deeper."

DEVELOPING A STRATEGY FOR QUICK TRANCE

To give yourself the gift of trance involves providing yourself with a resource for personal empowerment and management over your states. As you **take the time to learn these trance induction skills**, this will enable you to develop a much deeper rapport with yourself and your unconscious mind. It will enable you to become more congruent with yourself since, after all, your unconscious mind runs your body and generates all of your behaviors.

Avoid the trap of thinking of trance as some kind of hocus-pocus. In NLP, we use "trance" to refer to **a heightened state of consciousness**. It arises whenever you become highly focused - whether you have your eyes open or not! In this state, you will find that you have much more control over yourself than usual and out of it you can create more resources for taking more charge of yourself and your life. —————>

NLP offers numerous strategies for going into trance. And because of our individual differences, we need numerous ways. If you find and elicit the strategy of someone who can already go into trance quickly and effectively, then that will offer you some new possibilities for yourself. If you know a lot of "trancy people", think of all the quick trance strategies you can gather from them!

One person I knew who had an effective trance strategy would always begin with visual external (V^c). She would defocus her eyes and look to her upper right. As she did this, she would then do a kinesthetic external of shifting her breathing and with that a relaxing her body, so that she would release the muscle tension in her body and simultaneously begin to turn her head in a clockwise motion ever so gently. So that the more her head would turn, the more she would go deeply into a trance.

This would continue for several minutes during which time she would utilize some auditory digital words and sentences (A_d). She would make statements that would give herself permission to go into trance and to enjoy the process. With positive statements and affirmations of the value of trance, she would relax in those words as her head continued to move clockwise.

Eventually, she would begin to create internal visual representations (V^{i,c}) of things that she wanted to see and focus on - depending on the content of the trance. In her positive and resourceful trances, the visual images would increase to a point of threshold. Her pictures would become very large and at a distance. Then, kinesthetically, she would have the sense of zooming in to the pictures and getting into them as they simultaneously would become even larger.

Then suddenly, from the position and sense of being within the images, everything would begin to become broken, strange, weird, slow, etc. as in an Alice-in-Wonderland kind of a way. It resembled a lucid dream only with more personal control over it. The images would then become more and more defocused as they would become surreal and coded in soft pastel colors.

After that, the images would come closer to her, becoming larger in size, macro-zooming at her, coming all the way up to her face. And with this she would begin to feel the images with her skin because they had become so large and bigger than life. This created a V-K synesthesia for her.

At the same time, she would then access some kinesthetic internals by feeling warmth and heat in her body and her breathing would shift to become much higher and faster. The sense of heat would then begin to swish to all of her body on the inside. This functioned as the heart of her trance. She might stay there for just moments or for an hour.

When she felt ready to leave the trance state, she would experience a shuttering of her eyelids as if closing the cycle or recycling her thoughts. And then her head would begin to move in a counter-clockwise movement as if rewinding was in process.

How did that feel? Surely, you did try it on, did you not? Well, for some exercise in practising the wild and woolly art of hypnosis, the following is an eliciting, installing and "stealing" of **deep trance strategies**.

THE EXERCISE

First, choose a person in your group who goes into the most exquisite and pleasurable trance state. Let person B begin by eliciting A's state. "And as you access this trance state, no matter how deep you go, you will always have the ability to hear the sound of my voice." B can then begin the process by asking, "How do you go into trance?" Calibrate to A's physiology.

Person B will then need to have Person A to come back out of trance. "What goes on inside as you go into trance?" Observe and then bring A out of trance. As you elicit A's strategy, take notes of submodalities. Then you can amplify the submodalities as you elicit them. Afterwards, test by eliciting the strategy point by point using the same sequence and submodality distinctions.

To add a little more refinement to this art, the following exercise allows you to practise doing double induction elicitation. Practise utilizing deep trance to access various hypnotic phenomena.

First, find out about A's hemispherical organization (ask questions that elicit their auditory construct representations). Persons B and C then lift A's arms up at the same time, with A's right index finger and arm outstretched and left hand cupped (left palm facing up). Gentle lower their arms; then position the left hand with index finger pointed and right hand cupped. Raise their arms, then lower them, and raise them a third time with both hands cupped. Release arms and tell A to "Allow your arms to go down only as fast as your unconscious mind allows you to go into an exquisite, deep trance..."

persons B and C then begin double induction on A for cerebral overload (tempo-counterpoint). B speaks on A's right side saying nursery rhymes, using tempo and melody with voice, pacing to A's breathing. B leads A into pleasant memories of past experiences, and pleasant songs. C speaks on B's left side, using complex syntactic form, giving specific instructions (i.e. using time-line to lead A into an honest and complete age regression). C should have A try each phenomena of the varieties of hypnotic phenomena. Check the ones that A can do.

AMPLIFYING ONE'S SKILL WITH HYPNOSIS

Although everybody has ideas of what it means to experience hypnosis - many, if not most of these ideas, exist as pure myths! Many do not accurately present the case at all; many do not assist us in any useful way at all. For instance, some people think, "In hypnosis you can't hear in your mind." Others think such nonsense as, "You make your mind blank when you do hypnosis." "Hypnosis is hocus-pocus." Of course, none of this represents the territory.

Actually, when you experience this wonderful state we call "hypnosis" you have *a limited focus of attention turned inward*. In hypnosis you become **emotionally absorbed** so much so that you begin to adopt an uncritical mind. This explains why the hypnotic state represents one of high suggestibility and receptivity. This altered state sometimes arises because you may use a representational system that you do not usually use. This may generate for you awareness of ideas outside of your normal awareness. In hypnosis, you use your unconscious to accomplish deep trance phenomenon, etc.

Now, hypnosis primarily represents an unconscious process. In some ways it resembles sleep (hence the word). If you have awareness of sleeping, you do not have a very deep state of sleep. What do you think about hypnosis? What frames of reference do you bring to this phenomenon? With some people (perhaps yourself), you will need to do a belief change with the limiting idea, "I don't believe I can go into trance." ←

Simply do a belief change pattern and install the idea, "I can go into a profoundly altered state where I can access more and more of my unconscious resources. In fact, I believe I can go into a deeper trance than I have ever gone into before now."

One method that can deal with these kinds of possible limitations we call "rapid hypnotic induction." The rapidity of this method, like the rapidity in other NLP techniques like the phobia cure and the swish pattern, makes it more impactful. Here the rapidity does not give time for the old negative programs to rise and block it.

If you want to practice this in small groups, it will become important to practise acting and responding with speed. That means to eliminate the small talk and take effective action quickly. That means get into the group and go for it now. Quickly go to overload your subject's conscious mind and feel free to do that in any way you desire. And if you get resistance in the process, simply fall back on the old NLP technique of giving them new and different "frames".

The belief that I believe would truly represent an enhancing belief for you to adopt says that hypnosis can happen as quickly as any other emotional state. If you can quickly fly into a rage, into a state of self-pity, confidence, wonder, etc., then you have all the neurological equipment you need to fly into a trance! Add to that belief the one that, if you so use hypnosis, then it can lead to a state of strong receptivity where emotional changes can occur rapidly either for yourself or others.

What techniques support this induction of a rapid hypnotic state? You can begin by doing something shocking, unpredictable and/or something that totally interrupts the person's present state. This comprises the process for *how we induce states of amnesia* in people all the time anyway. Quickly touch them on the head or shoulder, give them a push that momentarily takes them off balance and use quick movements as you do this. Or just fire off some trigger that you believe will interrupt all of their actions, like giving them a push. The design in

all of this? Simply to create a shock effect. This makes it possible for them to go into a confused state, where their critical mind goes "on hold" and their perceiving mind looks for meaning, looks for a program - which, of course, becomes your cue.

Doesn't this process occur naturally and spontaneously to all of us in everyday life? Of course. And when it occurs, do we not spontaneously go into a strong emotional state of confusion?

The other thing to do with this pattern involves this. Once you have provided the initial shock, quickly follow it up by giving the person an idea, statement or suggestion as to what to do to replace the missing interruption. Give them the next step to the one you just emptied. Supplying this next step offers them something solid to grasp when they are still swaying from the confusion.

Next, create a biofeedback mechanism with the person by using their arm as an external sign for their internal state. In that way, their arm's height and movement becomes a way for gauging their internal experiencing. Offer them something of the order of: "As the arm goes down in increments, it will enable you to increase your depth of trance. And it can only go down as slowly as you continue to drop into a trance state."

During this time, pay attention that you pace the person's beliefs. Think of their resistances as providing you more information about their beliefs and understandings and about what the trance means to them. Then as you hear their resisting comments, take them and incorporate them back into the experience. "And as your body jerks a bit it is seeking how to find just the right kind of relaxation that will allow you to relax even more in a way that makes this experience authentic and fully convincing."

Simultaneously, think about getting the person to want to experience a trance. *Add value to it by saying words that validate and establish the importance of going into trance.* "And does a resistance to letting another person guide you - to trust-

ing another... to assist you in finding those unconscious resources that will enrich your life and facilitate those resources that will make you more...? And you can allow thoughts to simply exist there, but off to the side - further and further so that you can more fully experience this state."

An exercise that will allow you to practice amplifying and controlling trance states is the following. Let person A go back to the deep trance state elicited and anchored earlier while person B facilitates. As A begins to go into trance, A notices and tells B what he has awareness of first (e.g. feeling pressure on chest). Person B should use the submodalities of A to intensify and amplify the experience, allowing A to experience an even deeper trance. Continue to notice submodality changes as the trance deepens and utilize them to take the trance deeper. Utilize the trance to effect deep trance phenomena that A has previously agreed he wishes to accomplish.

There exists quite a number of varieties of hypnotic phenomena. These include such things as anaesthesia (partial and glove), paraesthesia, hypesthesia, synesthesia, amnesia, positive hallucination, negative hallucination, hyperawareness and selective awareness, deep trance identification, eidetic (total) remembering, eidetic recall, eidetic physical sensing, catatonia, catalepsy (arm catalepsy), time expansion, time contraction, pseudo-orientation in time, pain control, various "psychic" phenomena, seeing auras, clairvoyance and clairaudience, telepathy. Use this list to see how many you can elicit with your partner.

Time distortion elicitation and installation. Let person B utilize the hand-shake interrupt on person A as a quick trance induction. B should then set one anchor to induce trance state and another to return to waking consciousness. B sets one finger signal for Yes and one for No with A after firing the trance anchor.

Person B can then request of A's unconscious to organize time in such a way as to enable A to enjoy in full detail a movie that he found enjoyable the first time he saw it, and to do that in

two minutes; no more and no less, and to provide a finger signal when their unconscious has completed that organization of time. When B gets the finger signal ask, "Begin the movie, now." After A breaks state, A identifies a simulation he would like to run (e.g. presenting a speech), while B fires the trance anchor and instructs A to run the simulation with the same time distortion utilized in watching the movie. When A's completion signal fires off, B fires off waking anchor.

For another exercise in this same area, let person B choose to use either the soft touch (on shoulder, forehead), the shock touch (unconventional pattern interrupt), or the biofeedback induction (behavior of arm moving down as a biofeedback for internal state) for trance induction. Set anchors for relaxation, deep trance, and fully alert state. B should lead A first, by talking rapidly and giving many different directions about going into a deep state of relaxation. Continue to lead A into deeper levels by using sensory overload by touching on different areas of body. B should pace any of A's conscious resistance and build it into the induction. Validate any discomfort, and lead into relaxation. After giving the induction for a relaxed learning state, fire the waking anchor. Rotate.

ACCOMPLISHING POSITIVE RESULTS THROUGH TRANCE

What practical results can you achieve with trance? How can we use this altered state to access resources that would assist one in living more effectively? Remembering Bandler's statement in *Trance-formations*? He could not find a trance phenomenon that he couldn't also create in the waking state. The converse also seems true; no process exists that we do in the waking state that we can't make more effective in the trance state.

Let's apply trance to weight loss and use that as a context for demonstrating how you can do good change work by using trance. The following model came originally from the one Don Fox uses in his workshops on weight loss. It presupposes that

you first get the person or persons into a comfortable trance state. When that has been accomplished, then you can use the following format as a guide in working with the client who wants to lose weight.

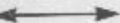
1. *In trance elicit the person's reasons for eating.* While the person listens to you in trance, generate a whole list of ideas about why people eat and why they overeat. List some of the reasons people engage in psychological eating. They may do so for comfort, relaxation, nervousness, frustration, anger, to escape, to feel a sense of protection, to reward themselves, to assuage their guilt feelings, to clean the plate as a program left over from childhood, to satisfy their hunger, to take a break, because they see food, because they feel bored, because they smell food, to feel nurtured, to feel loved, etc.

Voicing these ideas during the receptivity of hypnosis can provide a context for the person to search for their individual reasons. You might want their unconscious mind to raise their hand or effect some other ideomotor response to indicate which motives seem to operate as the driving reasons for them.

2. *Elicit their reasons for existing in the overweight state.* Now say words which will begin to allow the person to explore his or her personal reasons for their overweight state. Use the reframing presupposition. "And you can begin to wonder, really wonder what this behavior seeks to do for me that would add a positive value for my life? Does it provide me protection, humility, a reason for not asserting myself, a protection from others noticing me, from feeling embarrassed, from fear of taking front stage, not looking good, hating exercise or discipline, work, etc.?"

The reframing presupposition puts the answer in a positive light—something to feel good about rather than something to feel bad about. It underscores the crucial point that the person just doesn't have enough of the right resources yet.

3. *Explore and amplify the person's motivation to lose excess weight.* In weight loss, one problem that we have to deal with concerns that of delayed satisfaction. So explore with the person, "What would happen if you did delay gratification?" "What would compel you to delay immediate pleasure so that you can attain a long-term pleasure?"

Now crank up the emotional motivation to carry out the good behaviors inevitably involved in losing weight and which allow the person to keep their gains. You will want to aim at integrating both the negative and positive motivations. What negative and positive values does this person have for losing weight? Have them identify them, then use them to bring the person into a state of **"I want it really bad ... now!"** The push/pull strategies of the goal of weight loss balance each other. 

4. *Aim to raise and support the person's ability to self-esteem him or herself.* The question with this behavior, as with so many, involves how to start, given the place where the person exists in their thoughts and feelings in this moment. Do they wonder, "How do I get the momentum going?" That represents a crucial concern.

If a person feels so disgusted with themselves for their history of defeats and humiliations, then they can probably go into a very powerful and negative trance state called "Total Self-Contempt!" at any moment. This may indeed function as one of the crucial restraining forces in their lives. If they feel like crap, they will act like such. They won't take care of themselves. That kind of a state of mind works in an absolutely counterproductive way for weight loss or any other kind of productive behavior.

Take care then not to activate those programs. You will not find that overloading them with more self-disgust and hatred will work for you. Do not try to go in that direction. Those kind of disempowering thoughts got them to over-eat in the first place! The key will rather consist of inducing a state of self-acceptance with one's self. It will consist of building up an

empowering identity. It will consist of developing their resources for doing good self-esteeming. (Remember, the nominalization "self-esteem" does not represent a Thing, but a hidden verb and hence a process of esteeming by the self.).

5. *Identify and future pace the specifics of losing weight.* While the person remains in trance, communicate to them some of the specific details involved in losing weight so that they can create a vivid representation of it in terms of their own life situation. "This process may focus, for you, on a matter of eating less food, in having smaller helpings, or it may consist of learning to eat the right foods, or of finding it okay to leave food on the plate, or of eating something truly nutritious rather than junk food, or of eating slowly—to taste and savor the food. And you can see yourself tomorrow and in the weeks to come eating a small portion, putting your utensils down after every bit, and enjoying it, really enjoying it - as food, tasting it and savoring every bit of it. You can see yourself eating at the right time and at no other times."

Rehearse with the person these basics in trance making sure that it begins to build compelling pictures within their mind of the kind of lifestyle that accords with losing weight.

6. *Assist them to change the qualities within the process of eating that assists them.* For instance, you may want to alter their experience of the taste of chocolate, butter, red meat, or whatever gives them particular problems. Work on setting up within them **an emotional idea** that makes the new program compelling and attractive. Keep swishing their mind from the old to the new until it becomes deeply received inside as a part of them.

You could do a submodality shift with the taste of "chocolate" so that it becomes an overly sweet taste in your mouth. Then when it goes down the throat, it will hurt and it will not taste good. Replace the sensation with the idea, "You now want a glass of fresh water." Make this new idea a part of yourself

that can become a new way of orienting yourself in the world when you want to put something in your mouth. You can receive it into yourself.

CONCLUSION

The trance state offers a powerfully receptive and open start wherein you can do new programming. It gives you the opportunity to install into your deepest part of mind various values, suggestions, ideas, and beliefs that you will find empowering for living. In such a state you can install the NLP presuppositions themselves and the states that describe a master practitioner of this art. Using trance purposefully and systematically to install such learnings and energies that will enable you to master NLP will enable you to run your own brain at a higher level. You can now alter your state and go into a state of passion, ferocity, and curiosity. And you can do it anytime that you so desire!

Chapter Three

DEVELOPING A DEEPER UNDERSTANDING/APPRECIATION OF THE LANGUAGE, STRUCTURE, STATES, OF TRANCE

The following transcription comprises a trance induction Bandler used once during a workshop. The subject, a woman, said she wanted to learn how to diet. Her goal involved learning how to lose weight effectively. I have included this verbatim trance induction because it exemplifies *the process of building a propulsion system* and doing so within the context of a trance.

To train your intuitions about the language of hypnosis, take *this text* and transpose it, sentence by sentence into a thin column on a sheet of paper (column I). Then next to it in column II, identify *the Milton model distinctions* that you find in the text. In the third column, identify *the presuppositions* incorporated in the language itself that propels the trance and the diet state.

In the fourth column, identify *the verbal anchors* (if you had a recording of this, you could have also identified the tonal anchors and embedded commands) built into the presentation. Then in the fifth column, identify *the chain of states* induced and anchored and tied together that flows through this process. This will provide you some hands-on practice looking at a propulsion system model.

Chart 1

Text	Milton Model	Analogue Marking	Presupposition	Anchors	Chain
------	--------------	------------------	----------------	---------	-------

"You - come on down.. No need to be nervous. Ha. Ha. Ha. That's the establishing rapport part! Well that's all right; you don't need to breathe anymore. I'll take care of that for you. Come a little closer now, come and get close— within striking distance and just sit back and relax, and we'll let the rest of you.... For our general purposes here, what I am going to do, is not so much important; and some of you will understand some of it and some of you won't..

Basically, what it boils down to in a nutshell is that *everybody* who's ever tried to diet in any way realizes that it's hard. And you know, it's like the people who don't have any problem dieting say it's easy. And you know, I have friends who can go out and eat everything in Orlando. Right? And they would never gain a pound; and they always say that dieting is easy. I don't know why they *diet* though; that has always *surprised me*.

But there is something that a friend of mine figured out, a guy named Don Wolfe, a pretty good hypnotist. He was a student of mine when I actually taught at the university. He has really concentrated on dealing with one thing, namely being able to do weight control in *one day*. Now a waitress told me that, I thought "You've got the weight off in one day?" You can only do that with an axe! Just **axe** me any question, and I'll **axe** you any answer.

Now after all the research which has been done about weight loss and management, what I found most important about this subject of controlling one's weight has to do with controlling one's metabolism. That, to me, is the most important thing.

There is also the matter of understanding four basic principles of what to eat in order to lose weight. Namely, you only eat fresh foods, period. Nothing packaged, nothing canned, nor anything dried. But only eat food which is fresh, and of course, you eat only a smaller helping of it. You further should eat at the right time *and you know when those are*. Other than that, you can learn how to feel full from eating and exer-

cise some. You don't have to go out and kill yourself about exercise. Just walk a few blocks every day, you know, get up off your duff and *move around*. Take the stairs instead of the elevator a couples of times a day. And the other thing is to be able to change your metabolism....

Of course, when my friend told me these basic principles, I roared with laughter because they are so simple and comprise such common sense knowledge. Now some time later, he and I got together and went into the studio because we wanted to make a tape based on the fact that he does a group once a month and bats 80% success with doing weight control in hypnosis, and the amazing thing is that he only sees people *once* and that is in a group. Now that's a pretty good batting average. And this is what he installs in people.

Now, the only difference in all of this is the difference between telling the conscious mind something and dealing effectively with the automated programs that runs the metabolism of the body. Don says it is one thing to say, "Only eat fresh food," and then when you *walk by* a candy counter and your brain goes **bbrrrh!hrr!** Here the conscious mind knows one thing, but *your unconscious* mind has an entirely different response. Well, we need to change this.

Because the problem is that all your unconscious processes have automated *the compulsion to eat other things*—so that when that box of godiva chocolates calls out to you. "What is your first name?" Millie. The box of godiva chocolates calls out to you ever so seductively. "Millie, you buy a box! *You will only eat one... at a time..., after each other*. And when you walk through the house and the refrigerator calls out and goes. "Millie, there's something in here, **and it's just for you**. *It will make you feel better.*"

Now when I go home, my microwave talks to me. I'm not too schizee. *I'm fascinated...* I'll cook anything in the microwave, I put towels, oranges, I'm just fascinated that it goes *rrrrnnngggg* and *it's hot*.

I can't get over these things. How many of you have a microwave in your kitchen? I'll stick anything in that box. I don't care what it is, especially if it says, "Do not put aluminum foil in it." And what's the first thing that Richard puts in it? And talk about a *light* show! I got one microwave just to put aluminum in it. The one built into the apartment I rented. Beautiful *light* show! You turn all the lights out, throw a TV dinner in, leave the foil on top, and you get a *light* show and dinner!

Of course the microwave doesn't last long. But then I bring it back in and go, "It's broken - under warranty. Haaa Haa Haaa! Fools that you are giving me something under warranty!" Because you see, I'm afraid it'll break after warranty, so I make sure that it breaks before warranty.

It's like that guarantee thing you get when you rent a car. When you go to rent a car, they have you take out insurance on the car; then of course you get to wreck the car ... for free. Do any of you have kids to teach to drive? Well, don't use your own car, man. Just give them one of those rentals; let them take one of them out and have them demolish the thing.

I mean, I think that's one of the best deals. It used to be six bucks, they upped it to ten. But for six bucks you can go out and wreck a car, you know. I mean, you know, I think... that these ace people...

"You mean, if I buy insurance, and if I wreck the car I don't pay anything. If I pay six bucks, I don't have to pay anything if I damage the car?" And they would go, "Yeah!" So I used to take them out, and just smack into poles and things. I'd bring them back in, there'd be nothing left but the chassis and doors hanging, and they'd go, "**What happened?**" And I'd say, "I don't know, I parked by the 7/11 over there. And I came out, **it was like this.**"

Now, the point is about realizing what's going on, because you see, the car rental people don't think of it that way. But if you realize that it is **a license to do what you want**, then the

thing that they're counting on is that you have automated processes that go, "Don't wreck this car!" Right. It's not in your nature to get into the car, and say, "I'm going to wreck this car." Except every once in a while.

But you have automated processes that tell you to do things like not eat and follow those principles. Those four principles are not new to you, are they? You eat fresh food, you eat at regular intervals, you exercise a little bit and you eat stuff that's good for you, and you don't eat too much of it. You don't have to be a rocket scientist to know that. You have to be a rocket scientist to do it. Right! Because rocket scientists *have no conscious mind*. (You can't laugh, you have to leave the room. Or you have to go into trance too.)

Now, what we're going to do is we're going to have a little talk with your unconscious. Because, see, your unconscious knows **how to control** compulsions. Because you know what weight you would like to be, right? Okay. Can you make a picture in your mind of where you would like to be? Clear, focused, rich image. Now what I want you to do is to keep looking at that. I'll tell you when to open your eyes. You'll know. You'll have *no doubt*. You won't need an interpreter. And don't be nervous. **Be terrified** - of not getting *what you want*.

Because if you don't learn to control your own life, and your own happiness, it's not just about whether you lose 10 pounds or gain 10 pounds. It's about at any moment in time changing *your ability* to make a decision and *to stick to it*. Because if you quit smoking and gain weight, and then you **start dieting**, and you smoke, you are playing pin-pong with your life. Now if you want to smoke, smoke; if you want to eat and be fat, eat and be fat. But if you don't want to, you shouldn't have to, *as soon as you learn to control the unconscious portions of your mind*.

Because the behaviors that you learned, you **learned only** because you were born, and grew up. If you weren't born and didn't grow up, you wouldn't have problems. But since you

did you learned to do things. Everything from walking and talking, and speech and language, learning to make clear images in your mind, learning to read and write, learning to do a whole cluster of things, and some of them are so automatic. They're as automatic as a hand-shake, when somebody walks up and extends their hand to you, your hand lifts up like this to shake their hand. And it doesn't take any knowledge and no understanding to do it because **your unconscious mind knows how to do it** in such a way that learning stays with you for *the rest of your life*.

Now, what I want you to do is to *begin a new learning*, a new understanding such that at the unconscious level, you can begin to make changes that will last and satisfy you and *delight* you. I want your conscious mind *now* to begin to run memories of times and places where you have *eaten right*, and dealt with food in an intelligent and a productive manner. And keep those images, bits and pieces of past times where you had a learning that hadn't stayed with you yet, in just the way you want it. And allow me to speak privately with the parts of you that understand *only the things that count*.

Because what I want your unconscious to do is to allow this hand to slowly go down, only at the rate that your other hand begins to lift up, *involuntarily*. That's right. Very slowly now and unconsciously. And no faster than your unconscious begins to make *shifts* that will stay with you *for the rest of your life*. And slowly begin to take that furnace inside you and turn up the temperature, and turn up the *burning* sensation of digestion and food in such a way that while your health remains perfect, in fact, while you get healthier, you begin to *dissipate unwanted fat*.

Because your unconscious knows how to set a weight in the middle that you can float a little bit up, and **way down** from, and it's just set it somewhere that's not satisfactory to you.

It's now time to turn back through the pages of time, and let your unconscious readjust the compulsions that are inside you such that when you look at food that you know is not the best food for you to eat, your unconscious is going to say, "*Not today!*"

So when you start to eat at a time that you know is not the right time, your unconscious will send a message to you that will make you feel in your whole self, "Not now." Such that instead of your world revolving around the struggle with food, it begins to become more comfortable for you to *make the decisions* that are the right decisions that will begin to change your relationship to food in such a way that as your compulsion to eat the wrong foods diminishes, your pleasure and *lust* for life will increase as proportionately as your hands are moving now.

I want your left hand slowly to begin to feel attracted to your face - almost as if there's a rubber band between your hand and your nose that can grow *stronger and stronger*. But I want you to get *stuck* in the process. I want it to be difficult, if not nearly impossible. And I want you to begin to *try in vain* to touch your face, while that attraction grows stronger as strong as the attraction to what it is that you want to learn.

I want you to *feel that struggle in your arm growing* because, as that struggle grows and intensifies, I want your unconscious to make *all* the necessary adjustments for you at the unconscious level to begin to get exactly what you want: to change the feelings you have about foods, and to change your metabolism in a way that allows you to keep your weight *down* to where you want to. And as that struggle grows *more and more* intense, as the attraction grows stronger at *the unconscious level* - you've been making changes, *now*, changes that will stay with you for the rest of your life; and, as that struggle intensifies, I want your hand to proceed up towards your face at the rate that your unconscious has thoroughly made adjustments to allow you to have the ones that you want and need for yourself and no faster. That's, right! Such that when your hand does touch

your face *in a moment* then and only then, you will feel an explosion of confidence and vigor spread throughout your entire body. **Now.** That's right.

And enjoy that feeling and realize that every time you make the right choice you are going to have that feeling and it's going to *intensify* and intensify, and spread and you're going to *enjoy* the process. Because each good choice you make is going to feel that wonderful. And it will take *all* the pleasures in your life and intensify them, ten fold. That's right! There you go....*Enjoying it more.* Because your unconscious leads your own life and controls your neurology in such a way to help you make choices. It doesn't have the value to know what choices are good or bad. But it is always more than willing to cooperate.

Now, your unconscious *knows just how* to spread good feelings; you can do it *right now.* *There it comes.* And feel that feeling spread throughout your body and know you'd rather feel good! Now, your unconscious can remember a time when you felt so full you *couldn't eat another bite.* And I want a memory such as that to fill you *right now.* So much so that you couldn't think of eating another bite. And I want **your unconscious to give you** this feeling **every time** you should stop eating.

When you look at a plate of food at the beginning of a meal I want your conscious and your unconscious mind to decide together how much of it you should eat; and at the *moment* its eaten that much, I want you to get this feeling of fullness and stop eating and suddenly start feeling good! Because the minute you make a right choice, what happens. That's right!

And that's the power of *unconscious learning.* People always really learn unconsciously. When you learned the letters of the alphabet, you didn't realize they'd make up a whole domain of reading and writing, that would stay with you forever; you didn't realize how many ways you would use it.

But these are the building blocks of having the choice that you want. Knowing how to feel full and knowing what happens if you make *the right choice, now.* Your unconscious is learning a lot. That's right! And it's showing you and convincing you how powerful that learning is.

So I want you to let your hand move away *from your mouth for a change.* That's right. And that feels awfully good, doesn't it? Because each time your hand doesn't go to your mouth and you make that choice, you're going to get that good feeling. That's right. You don't need to smoke it and you don't need to swallow it - you just need to enjoy it. Its Richard's hedonistic way of changing the problem into a *pleasant distraction.*

And to focus that energy on something which would be more useful. Because I want you to **drop** now even deeper and deeper into a trance. Let your unconscious be your guide, and float on the waves and you can feel yourself float down a little bit and up a little bit and while you continue to float down, you're learning even *more* and your unconscious is now *making changes,* to adjust your metabolic rate to replace the feeling of hunger that was necessary in the past with a smaller amount of hunger *only* when it is appropriate to you and taking all those extra feelings and turning them into wanton pleasure.

And desire to be more energetic to walk upstairs and exercise in whatever way gives you the greatest pleasure, no matter what *comes to mind.* That's right! *Burning calories* at every moment; and while you drift down deeper I want your unconscious to realize it's responsible and to take responsibility for making these changes last and stay with you. Because the process of taking building blocks and making them into new compulsions, more useful ways of supplementing your behavior, and utilizing them in such a way to build a solid foundation for behaving in a way that satisfies you.

Because I want you, now, to begin to see off in your own future, tomorrow, a few weeks from now, and I want you to see yourself sticking diligently to your diet, and then failing utterly

in five days. And then going back on your diet, and then failing utterly once in two weeks and then going six months into your future and make another mistake.... and then as you look into the future - you will realize the whole time, you got thinner and thinner; because, instead of going from one diet to another to another, you'll realize that if you make a mistake, you just go back and continue and you don't give yourself a bad time, you just realize that it didn't feel as good as it was supposed to, so it's not worth doing again.

Instead you go back to what really feels good, and do it a lot more. *Now*. I want your unconscious to take that new feeling you had before and multiple it by 10— just to remind you. And when you see yourself in your mind in the future, going back on your diet— I want it to give you that good feeling, *now*. That's right! There you go! And to realize how good it feels to know that you can make a mistake and *enjoy fixing it*. There you go! Because the practice of learning doesn't require perfection; only tenacity.

Now what I want your unconscious mind to do now is to slowly begin to involuntarily lift this hand up and to make all the adjustments and all the changes that it needs to do to guarantee that there'll be *no more waiting* around for a solution to this problem... That's right... honest unconscious movement when your unconscious is thoroughly ready to take *full* responsibility for making sure that these changes are there in the days and the weeks ahead so that every right choice feels intense pleasure and every mistake seems inconsequential and does not get dwelt upon.

Then and only then, will your hand be once again touching your face, but this time it will be empty, and ready to feel good in a new way. Now I want you to take your time so that your unconscious thoroughly does this with completeness and intensity.... so that, any time in the future, if it begins to become a problem ... you just simply sit down in a chair and remember how to touch your face in *just this way*... That's right! ... There you go! And feel good.

Now very slowly, at your own rate of speed, I want you to realize if I touch you like this you can go right back into a trance any time you need to and, of course, you know what this means... That's right!... And remember it and use it wisely. *Now*. Take a few moments at your own rate and speed, and I want you to slowly float out of the trance, so that I can speak to the rest of you, take your own time. There's no hurry, and feel yourself come up, alert, refreshed and ready for lust, life.

How do you feel? Good. I'm hungry now. How about you? Well, life's like that. You just get your way and there is nothing you can do about it. What do you all look so bleary eyed for?

CONCLUSION

Because this trance induction exemplifies *the process of building a propulsion system* within the context of a trance, the more you use it to learn the meta-model and Milton-model distinctions and how they come together within the contexts as here created, the more it provides a way for training your intuitions as a master practitioner.

Part Two

Linguistics

Chapter Four

MASTERING NLP LINGUISTICS

Erratum

Much of Chapter 4 is drawn from material originally presented by Eric Robbie.

Some of the material, the sequence of ideas and the diagrams are copyright Eric Robbie, 1989

NLP began with language distinctions. Richard Bandler and Dr. John Grinder got together in the first place because Richard discovered he could produce the Gestalt language patterns after just reading a book about it. He modeled the patterns but did not know **how** he did it. Later, when he ran the recording equipment during a Virginia Satir's weekend seminar, he quickly recognized that she had used seven patterns, mentioned it to her, surprised her and then demonstrated them.

As a mathematics and computer science student, Richard knew there had to exist **some kind of structure** to this modeling skill. He had already become highly attuned to structure and patterns due to his studies in computer programming as well as his passion and skill as a musician. To discover how these linguistic patterns worked, he turned to his professor Dr. Grinder who had already made contributions to the field of Transformational Grammar.

In this way NLP came into being, *born in the womb of language*—of linguistic patterns, born of a meta-model of language. They, in fact, entitled their first work that began this domain *The Structure of Magic, Volume I*. Richard wrote this as his thesis for his masters degree. Then after *Volume II* came their work on the hypnotic language patterns of Dr. Milton Erickson..

I do not exaggerate then to say that **the very heart of NLP lies in language, linguistic distinctions and patterns, and the Meta-model of language**. It makes sense then in order to master NLP one must master the meta-model so thoroughly

that its distinctions become your very own perceptual filters. How conversant do you feel with that model? Can you recall the eleven linguistic distinctions in *The Structure of Magic*.

LET THE LINGUISTIC GAMES BEGIN!

On day two of my master practitioner training, Richard and associates showed up in coaches' shirts with whistles. All participants divided into four companies, named themselves, and prepared themselves for "The Games". The Meta-Monsters, Transformational Derivatives, the Towering Generalizations, and the Formidable Distortions (or some such names) grouped together in the four corners of the ballroom at the Holiday Inn.

When the whistle blew, the first designated player from each group ran to the middle of the ballroom under the great chandelier. There a coach/trainer would call out an ill-formed sentence. The first person of the four at the center who thought they knew the largest level meta-model violation would yell that they would take the challenge. Immediately one of the trainers would ask him or her to identify the violation and then to offer a meta-model challenge to that violation.

Later, when those "Games" ended, I saw another game begin. Not a few practitioners made a beeline for the NLP book table to buy *The Structure of Magic*. Now they had lots of motivation and passion to learn that model! Now they had a reason. They would never sally out to a joust with an ill-formed statement in English and not have their lance ready!

THE META-MODEL

A Modeling Tool Par Excellence

Let's begin by thinking about *the presuppositions* that inherently and inescapably follow in language with people engage in *mind-reading* statements. These distinctions offer two very powerful and important meta-model discernments.

You can think of it this way. Before NLP, the world existed as one full of hallucinations. Everywhere you went you could find people presenting their hallucinations, pure and simple, and they didn't even know that they did such! People simply hallucinated their ideas, beliefs, interpretations, and evaluations of reality **onto** the environment, other people, and circumstances and then went about their merry way, completely unaware of it. Further, many of them absolutely and totally believed their hallucinations. Although they did doctor them up a bit as they called them "beliefs".

Then along came NLP. With the practitioner level came a linguistic understanding that began to open up how language works. Through this level of using the meta-model, people began to recognize the difference between their maps of reality and the territory of reality itself. They began to recognize that there existed also a distinction between *the descriptive level* of language (sensory based language) and *the evaluative level* that Korzybski called higher levels of abstraction (*Science & Sanity*).

Suddenly, NLP practitioners had the ability to hear mind-reading and presuppositions in everyday conversations! It seemed like a magic spell upon them. They even began catching such in their own talk. And since they knew that the surface sentence statements they heard from others only comprised the tip of the iceberg of the deep structure, they went about seeking to elicit more of the deep structure from people. By meta-modeling them, they put such speakers back in contact with the experience out of which they made their mental maps. Of course, many times they would forget to run that pattern when they actually conversed with people. (Put the palm of your hand to your forehead and say, "I could have meta-modeled that!")

So what happens to a person who has moved to the master practitioner level in terms of understanding and using the meta-model? How is life different at that stage of development?

Chart 2

Before NLP	NLP Beginnings	Master NLP Level
Pre-practitioner	Practitioner	Master Practitioner
Hallucination	Sensory Specific	Mind-Reading on purpose!
"Yeah, I know what you mean!"	"Specifically what?"	
	"Specifically when?"	
	"Specifically who?"	Specificity/Precision
	"Specifically where?"	
	"Specifically which?"	
	"Specifically..."	
	Challenging	
	Mind-reading	Hypnotically communicating empowering meanings
My Map	Your map	Shared Map
	Exterior	Synergistically co-created map →

Let's begin by struggling with a question that takes us to a meta-level from the ordinary response of challenging a mind-reading statement. Namely, "Under what conditions would you consider mind-reading to function as a very useful violation?" Think about that. The basic meta-model suggests that we will not find mind-reading useful, but ill-formed and therefore not productive in communicating. Do you agree with that assessment? Perhaps the meta-model does not suggest that? What precisely does the meta-model say about that?

Now when you have little sensory awareness of a person or a context, when you haven't done your sensory acuity work—that comprises the time when whatever mind-reading you attempt with someone will undoubtedly fall on its face. Give that kind of mind-reading up. It doesn't work.

Only after you have used your sensory awareness and sensory acuity can you be aware that offering mind-reading statements can become truly useful. Then you can pace someone by mind-reading. The basis of "master hallucination", then, consists of your using your own map to determine the other's thoughts or emotions. To avoid this merely consisting of *projecting your*

own map and stuff onto others you will need a kind of meta-awareness. It can only become useful if your map includes your own awareness of your map as filtering their map and using that awareness to offering accurate insights for them and enhancing new maps by means of your communication.

The process whereby everybody creates their model of the world works this way. First, they have some **raw experience**. Then, out of that raw experience a person maps out (abstracts) his or her understandings, conclusions, learnings, beliefs, etc. about the world. Person B does the same as does person C. So our individual maps arise out of the real world - the territory that exists beyond our skins and beyond our sense receptors for picking up that territory. And yet that territory never becomes contained in or by our maps. Korzybski wrote, "The map is not the territory." The map does not exist on the same logical level as the territory and so can never consist of the same.

How in the world then can these persons every communicate anything in common? Their individual "realities" inevitably and always differ. How can they relate? How can they connect? How can one truly know what another's internal experience feels like?

The answer lies in the redundancy (patterning) that consists in our mapping and communicating of that mapping. After all, each person has done his or her modeling (map-making) using the same kind of material - the current materials of the language at hand (in our case English) and the same basic kind of nervous system (neurology). Also, each has used the same modeling processes - deletion, generalization, and distortion. At the meta-level, these unifying processes operate.

Further, once a practitioner knows the meta-model and how language reflects a person's model of reality—knowing that model enables one to "know" or "read" (to use that metaphor) the other person's "reality". The meta-model provides, then a kind of window or process by which a master practitioner can do effective mind-reading. This model, when used systemati-

cally and methodically until it drops into one's subconscious, trains our intuitions so that we have a much more accurate way of "entering" into another's reality and hallucinating it with some precision.

The "meta", then, in the meta-model empowers us to move to the model of models and modeling itself as a process. Using it while simultaneously using plenty of sensory specific awareness, can enable you to stay out of your own map while gaining accurate, useful and precise information about others.

As you do this as a master practitioner, give special care lest you become overly auditory digital. The language part of this stands crucial, but not to the exclusion of the non-verbal parts. This does not represent an either/or approach, but a both/and approach. If you become overly dependent upon the auditory digital dimension, you could begin to live in a world of words—rather than in experience. If you do that, you will by necessity miss a great deal that another person will offer you.



The Meta-Model

Understandings/Distinctions/Challenges to Ill-formed Surface Statements to take you to more useful Deep Sentence Statements

Going Meta to This Mental Mapping Process

Chart 3

A's Model of the World	B's Model of the World	C's Model of the World
Linguistics	Linguistics	Linguistics
Abstractions	Abstractions	Abstractions
Sensory Awareness	Sensory Awareness	Sensory Awareness

The Territory of the World
Experience in the World

Actually, after you develop a competence with the meta-model that then becomes unconscious, your mind-reading of others will make your master practitioner work possible, enjoyable.

streamlined, and practical. This represents a key skill for anyone who thinks themselves at the master practitioner level. Remember, we here describe a kind of mind-reading based on tons of sensory awareness, elegance with language patterns and distinctions, and experience with understanding and utilizing how the meta-model distinctions like presuppositions actually work in the human map-making and modeling process.

MASTERLY FOCUSING ON PRESUPPOSITIONS

By definition, a *presupposition* in language consists of "what comes before that holds up statements, understandings, or beliefs." ("Pre" means "before", "position" refers to "standing or position" and "sup" refers to "up".) A presupposition, then, consist of all those essentials required for a statement to make sense in a person's reality. It refers to *what has to exist* for the sentence to function as one that makes sense to the speaker.

Stop yourself for a moment and question yourself about this. How does this offer an important distinction? What can I do with this understanding? What value would this have in conversation?

If you want to find the presuppositions in the world around you, begin by explicitly using the semantic forms, "There is..." and "It exists as possible that...." Use these on every sentence anyone offers you. In doing so, you can ferret out the presuppositions lying within and behind those statements. Doing this also trains your language intuitions about the existence of the connotative level of language.

The following exercise offers you a structure whereby you can gain some further practice. It will assist you in developing this skill for building a mind-reading skill.

First, **generate a list of possibilities** as to what has to exist for a statement to register and seem true to a person. This means imagining what has to exist in their mental world. Attempt to generate as many kinds of possibilities as you can.

Allow yourself to use your imagination to wildly make up all kinds of possibilities about what might exist or must exist in the other's mind and conceptual world.

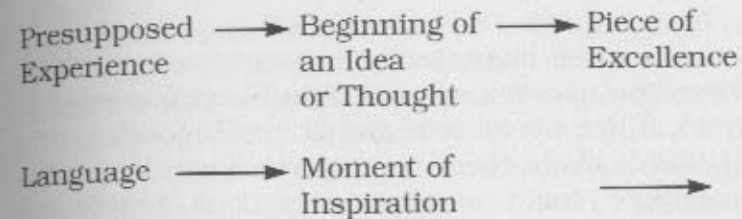
Next, **test** your possibilities with your left brain to make sure you didn't just make it up out of nothing. Check it out. Now ask the other person. Remember, you will get good at mind-reading when you have tested your intuitions many times. Both accurate guesses and wild misses will provide you valuable feedback. It will inform you as to your developing skill for getting out of your own map and truly tracking with the other person's reality. —————>

For a group experience in practising identifying presuppositions, get in a group of three or four persons. Person A generates a simple sentence and the other persons practise *identifying the presuppositions* in the sentence. What has to exist for the statement to exist as a meaningful one? Change roles when you have exhausted all of the presuppositions in their statements.

To practise eliciting two different kinds of presuppositions (the presuppositions of language and the presuppositions of experience) do this: Person A describes *a piece of excellence* from his or her personal experience. A should simply describe something s/he enjoys doing, has developed proficiency at, and feels attracted toward. Persons B and C backtrack A to the beginning of that experience. Backtrack the person to his or her "Moment of Inspiration" when the thought of that experience first arose to consciousness. "Keep asking the person, "What had to exist at that moment for you in order for you to feel and judge this experience as wonderful for you?" "What had to exist to make that comparison?"

As you back the person up to the *presupposed experiences* and language descriptions within his experience, do not remain satisfied until you feel you have enough information to fully understand how it worked. Person D should pay attention to the *presuppositions that showed up in A's language*. For instance, "What has to exist in order for A to say that sentence?" Conclude by everybody comparing your impressions of A's experience.

Chart 4



Mind-reading of the practitioner level comprises two kinds. The first kind involves *catching people offering mind-reading statements* and using the meta-model to *challenge* it. "How do you know that?" When you use the meta-model challenges for mind-reading you seek to identify the speaker's source of information. The second kind involves your *offering mind-reading statements* on purpose as you do when you put someone into a state of trance. When you do that you have moved to using the Milton Model—the reverse meta-model..

Now the third kind of mind-reading, arises which we may call "Creative Mind-Reading". This reflects a master practitioner level. It enables you to develop your intuitions about what has to exist in other people's models of the world (linguistically and neurologically) to speak those presuppositions to them. And when you do that—magic occurs. They feel absolutely understood, paced, validated. You know their reality. Imagining how that might prove exceptionally useful, would you like to fine hone that skill? —————>

GETTING BEYOND BARKING META-MODEL CHALLENGES TO PEOPLE

A central question for anyone interested in mastering NLP concerns one's **ability to question**. How do you do at asking questions? How do you direct your mind and state to new and wondrous possibilities that no one has yet explored? How much curiosity do you bring to the people, events and situations of your life? How many new questions have you planted in your consciousness today? What other things do you evaluate as worth knowing?

Such questions function like a knife in consciousness. Often by the questions you use, you can cut right through a person's "reality" (model of the world) and gather the highest quality information possible about their maps, psychological organization, presuppositions, hallucinations, evaluations, beliefs, values, etc. Knowing how to garner such information can then assist you in facilitating the transformations that they seek for themselves.

We can also use questions to cut through the chaos of the world and divide it into more manageable categories. By them we can chisel information down into the chunk sizes (big and little) that enable us to not become overwhelmed, but to mentally contain and handle the phenomena before us. The value of such questioning in conversation with a client or customer enables us to cut through much unnecessary data.

Now the questions we use with people will always be defined by our purpose/s. In this, our reality manifests itself to those who "have ears to hear". This arises because they come with presuppositions, and presuppositions drive our language and our experience.

Bandler once asked a question of a group of master track trainees. "Suppose," he said, "someone shows up in your living room and says to you, 'I'm depressed...' What do you say

to that? If you know the meta-model challenge, then you might reply with, 'About what?' 'How do you know specifically that you are depressed?' 'How specifically do you do that?'"

Do you know what a barking dog sounds like? As you imagine a dog barking, imagine barking those meta-model responses. "About what?" "How do you know specifically?" Hear it with a "woofing" effect. (That would represent as close as I can in this written medium the tone of voice that Bandler used in talking about "barking back meta-model responses.")

In responding in this way Richard set up a tonal anchor for the words, "About what?" By barking it off in a manner similar to a dog barking in quick pace, he left a strong impression that *to use the meta-model in a Pavlovian way* (pun intended!) did not represent his idea of elegance with this model. He commented that people who always come back with that challenge behave "like a dog barking off the meta-model challenge—"roff, roff!" "About what?"

What point does this strive to make? Namely, that to get beyond the practitioner level in using the meta-model to **thinking like a true master practitioner**, you need to increase your questioning skills and powers and question the questioning, question the meta-frame, etc. More specifically, "Do I even need that small size of information at this point with this person?" After all, at times you will not!

"What size of information do you go after?" "What size of information do you need to do good work with this or that person?" "What kind of information do you want to gather?" "What kind of state do you want the person to induce him or herself into by answering the question?" We need to ask these kinds of questions rather than just automatically using one pattern. —————>

Thinking about such questions takes us to a *meta-level*. The "specificity" questions of the meta-model comprise questions that presuppose you need, want, and go after *small chunk size* information. Did you know that? Had you ever noticed that?

Accordingly, they can cause you to get lost in lots of details - if you ask too many of them. On the other hand, the meta-model also allows you to examine language from some other points of view, not just this one about specifics. The specificity patterns in the meta-model wonderfully assist us in gaining precision and detail for responding to someone giving us a lot of fluff.

Yet, as you begin now to master this model, I think you realize that you can also respond to the person in your living room who says, "I'm depressed..." by asking for some larger level chunks. In fact, you can begin by *asking a big chunk question* like, "What brings you to my living room?" Doesn't a question like that help you discover **the purpose** of that person standing there? And, would you not evaluate that as also very important?

In asking for larger chunks, ask some *when* questions. Not in the sense of the meta-model question for small chunking as in "When specifically?" Sometimes this might work. But usually *when* questions will trigger information from a person about when in time an event occurred and how it started. No experience occurs all the time. It occurs just at certain times. "When" helps you find those times so that you can generalize about possible patterns about the contexts that elicit that behavior.

As a master practitioner, you will want to secure and embrace the realization that there exist multiple levels of statements. Surface structure sentences that you hear in the sentence itself provide **content**. Here you will hear the transformation of the person's meaning in terms of a high level abstraction - you can expect it to have lots of generalizations, distortions, and deletions within it. The level of **process** deals with the structure of the statement. Such a level may deal with the syntax or arrangement of the statement and what that suggests.

There also exist **presuppositions** within every sentence. This represents a very much larger chunk of information. In the meta-model itself, the larger level chunks of information occur

in the modeling area of the distortions. These include the distinctions of mind-reading, cause-effect, complex-equivalence, presuppositions. Among the generalizations the universal qualifier and lost performatives carry fairly large levels of information.

For clarification about presuppositions, there exist several different kinds of presuppositions within the NLP community. 1) The meta-model presuppositions refer to those which occur in every sentence in our natural language. 2) The introductory "presuppositions of NLP" comprise those that govern the epistemology of NLP as a discipline. 3) The 36 syntactic environment presuppositions offer many different kinds of trigger words which allow us to set up presuppositions in sentences.

Presuppositions dynamically provide highly valuable information if we know how to use them. They enable us to hear more than what a person says. Thus learning to hear and identify them in everyday language exchanges crucially governs our mastering of NLP.

The following offers an exercise designed to help you practice recoding your intuitions about language. By it you can discover which meta-model patterns provide you with the most information in the shortest time. In groups of three or four, elicit sentences from each other in turn. Then, asking meta-model questions, determine which modeling category (deletions, generalizations, distortions) provides the most information to your questions. When person A makes a statement, each person should ask one question s/he thinks will provide them the most crucial information. Meta-model challenge them for the larger chunks; not the smaller ones.

For further practice in this skill of identifying presuppositions in natural language, let each person take turn generating sentences with presuppositions included from the syntactic environments. Then have each person systematically go through the sentences and identify all of the presuppositions they can.

For example: (1) "I enjoyed running in the park this morning." What things does the speaker presuppose here? Simple presuppositions include the existence of the person, the emotion of "joy," running, the park as a place, the relational word time, etc. More profound presuppositions about the person's reality include: the person has a set of criteria whereby s/he can judge enjoyment, the person now consciously chooses to exercise because s/he has linked pleasure to that experience (a complex equivalence).

(2) "The more we practice presuppositions the better we'll get." The simple things presupposed: a class of learners, the process of repetition, improvement over time, time moving into the future, presuppositions, linguistic structure, etc. More profound presuppositions: "the more, the more" pattern, a belief in the cause-effect relationship between increasing one thing having an increasing effect on something else.

(3) "Listening to music is enjoyable." Simple presuppositions: the existence of music, people, the process of listening and receiving, the auditory channel, the experience of enjoyment, etc. Profound presuppositions: the person has connected in a cause-effect relation the external behavior of receiving auditory stimuli and the internal state of enjoyment, the internal criteria that allow for this kind of judgment to be made, etc. Now you try:

(4) "The one who does this quickest wins."

(5) "Never speak first."

(6) "The idea of mastering NLP and developing its very spirit will enable me to experience a higher level of empowerment than ever before."

Operational Levels of the Meta Model

DELETION:

Deletion
(Simple)
(Comparative)
Unspecified Referential Index
Unspecified Noun
Unspecified Verb
Nominalization

_____ operates on _____

GENERALIZATION:

Universal Quantifier
Modal Operators
(Possibility/ Impossibility)
(Necessity/ desire)
Generalized Referential Index
(Verbs/Nouns)

_____ operates on _____

DISTORTION:

Lost Performative
Mind Reading
Complex Equivalence
Cause and Effect

_____ operates on _____

Presuppositions

Since questions set the direction of our information gathering, this following exercise enables us to learn to handle presuppositions with greater efficiency. With another person or two, create a context and content for language exchanges. Then practice hearing presuppositions in your sentences and asking cutting questions that allow you to get to the meat of the statement. Keep asking yourself and each other, "What one piece of information will I/you go for?" This will help you to identify and become conscious of the crucial from the trivial presuppositions. How will you get it? With what question or set of questions? You can even begin to question the presuppositions in your own questions.

For example, suppose someone makes the statement: "I want to stop procrastinating." What questions in response can you ask that will get you the largest chunks of information? Suppose you challenge the universal quantifier; "Do you always procrastinate?" And the person says, "No." How much information does that exchange yield? Suppose to seek to discover the context markers of the statement you ask, "How do you know when to procrastinate?" Would that not probably get you a larger chunk?

Suppose you challenge their attribution of meaning? "How do you know you procrastinate?" Ahh, even more. Suppose you go for their complex equivalence, "What does procrastinating mean to you?" Or a modal operator, "Do you have the power to stop it?" "What prevents you?" "Have you ever stopped procrastinating?" Or a cause-effect challenge, "How can I help you to stop procrastinating?"

The following set of statements illustrates *the scope of a word* and its effect on an entire sentence. In linguistics "scope" refers to *the amount of effect* a word can have on a syntactic environment. Here we have merely played around varying the position of "only" in the same sentence. Read through each statement slowly. Put the emphasis on the word "only" and take your time savoring the effect of the words on yourself.

Only I can tell you the way to do this now.
 I only can tell you the way to do this now.
 I can only tell you the way to do this now.
 I can tell only you the way to do this now.
 I can tell you only the way to do this now.
 I can tell you the only way to do this now.
 I can tell you the way only to do this now.
 I can tell you the way to only do this now.
 I can tell you the way to do only this now.
 I can tell you the way to do this only now.
 I can tell you the way to do this now only.

HOW DOES THE META-MODEL RELATE TO THE STRUCTURE OF BELIEFS?

Eric Robbic once started a session with something like this. "I think it is appropriate to say to anyone who is learning to master NLP that 'I don't even want you to think about *hesitation* without going to **going for it**.'"

What presuppositions did you hear in that sentence? We now take another step in understanding the meta-model in a little more depth as we explore the question, "*How does the meta-model relate to the very structure of a belief?*" Or, "How does a person move from level of experience (say at the sensory-based level of the 4-tuple) to the level of experience that we call 'belief' which functions actually at a meta-level for it exists within itself as a filter about experience?" How do we relate sensory-based level experience to the more abstract level of abstractions about experience (beliefs)?

To answer this we will need to look again at the meta-model in terms of **the size of data chunks** with which it deals. But before we do that, quote from memory the linguistic pieces that comprise the eleven distinctions that we know as the meta-model. Let's make sure you know them. Close the book, grab a blank sheet of paper and jot them out.

THE PATTERN OF DELETIONS:

1. Deletions: Simple and Comparative
(We may also refer comparative deletions as Unspecified deletional Words)
2. URI: Unspecified Referential Index (Unspecified Nouns)
3. UV: unspecified verbs
4. NOM: nominalizations (hidden verbs masquerading as nouns!)

THE PATTERN OF GENERALIZATIONS:

5. UG: Universal quantifier
6. MO: Modal Operator: Necessity/ Desire/ Possibility/ Impossibility.
7. GRI: Generalized Referential Index (labeling)
(Global Verbs & Nouns that tell you nothing except lots of fluff!)

THE PATTERN OF DISTORTIONS:

8. LP: Lost Performative
(Who in the world came up with this?)
9. MR: Mind Reading
(Projecting your hallucinations onto the world of other people and believing your second-guesses comprise their reality!)
10. CEq: Complex-Equivalence.
(A meaning equation in the soul that equates Things that exist on different logical levels)
11. C-E: Cause-Effect Statements (using causation words and present tense verbs)

THE PATTERN OF PRESUPPOSITIONS:

12. Ps: Presuppositions.

Now let's exercise your intuitions for this model. The following exercise will give you practice in creating, recognizing and responding to **meta-model violations** of distortion and other large levels chunks of information. In a group, let person A generate a sentence that has multiple meta-model violations in it. For instance, "I'm depressed." "I don't think I can go to the movies because once I get there I'll think of all the things I haven't done." Then let the other person or persons challenge the distortions, generalizations and deletions within the sentence.

One of the greatest things you can learn through such meta-modeling of language comprises the realization that we all need to regularly run checks on our own thinking. Then we can learn to identify our own systematic meta-model violations in the patterns of our thinking! The person who does not **check out** his or her own filters will thereafter find that those patterns will comprise the very things they will not hear or see in others. You can thus think about the meta-model as providing a way to run a *diagnostic on the "software" programs* in your head and neurology. It enables you to check for "bugs" and viruses (thought viruses) coded in your language as you use your maps to operate in the world.

To effectively use the meta-model in this way, aim to do the following: First, send your consciousness to the largest level of structure and meaning within any given statement. From there begin to chunk down that information into smaller pieces. Practically this will mean setting it in mind to deal with presuppositions first, then the distortion patterns (mind-reading, cause-effect, complex equivalence, lost performative), then the generalization patterns (universal qualifiers, modal operators, generalized referential index, and finally the deletion patterns (deletion, unspecified verbs and nouns, nominalizations).

We say that *the larger levels "operate" on the smaller levels*. A metaphor for this process may provide the sense of this. Think about the way an airplane "operates" on all of the passengers it carries. Where the passengers live in the space carried by the

plane. In the same way, the wind currents "operate" on or carry all of the planes that fly through them thereby effecting their path.

Let the passengers stand for the linguistic distinctions of deletion, the plane for the linguistic distinctions of generalizations, the wind for the linguistic distinctions of distortion, and the turn of the planet for presuppositions. The larger levels carry the lower levels. Within the larger levels comprise all of the lower levels.

So in the meta-model the larger level patterns lift and carry along the smaller or higher levels. The diagram presents this schematically. Accordingly, at the higher levels where there exist smaller chunks you primarily just have words (unspecific nouns, verbs, simple deletions, etc.). As you go down the diagram into the larger levels you have bigger chunks which show up as sentences (lost performatives, mind-reading, cause-effect, complex equivalence). As you go down the violation levels of this model, you will also be getting into more complicated neuroses until you finally hit the place where psychotic behavior primarily occurs—in the distortions.

Now try your hand at working with training your brain to first go to the larger chunks (presuppositions, distortions) then to the smaller chunks. "Every time Russell returns to our group, I get really nervous when he looks at me with that smirk on his face. I can't believe he keeps doing that when he knows how I feel about that." What large level chunk would you go for first? What presuppositions first jump out at you in this one? Would you go for the complex equivalence of "smirk on face" with the creating of some negative feeling? Would you go for the cause-effect presupposition that his smirk causes this bad feeling? Would you go for the mind-reading, he knows he does this and continues to do this anyway?

Notice how those chunks would elicit a very different response than if you asked for a smaller chunk. "Does this happen every time?" "Has there ever been a time when he did not do this?" Asking about the mind-reading gets a pretty big chunk.

"How do you know that he knows what's going on within you to his smirk?" Think of several responses that go for even larger chunks.

Or again, "I hate it when this group chases rabbits all over the place." The largest pattern among the distortions would be the cause-effect statement: "chasing rabbits" creates (causes) the emotion of hate to arise in speaker. But an even more important piece of information to go after would consist of the complex equivalence. "Chasing rabbits" serves as a metaphor for "running around in circles" another auditory-digital line that serves as a metaphor for "not getting to the point" which serves as a linguistic metaphor for "not being direct". That would comprise a fairly large piece to go after. It certainly seems to carry a lot of meanings.

"He is my friend, but he put the presuppositions in the wrong places." A large chunk here consists of the complex equivalence that makes friendship (equal to) = agreement. This comprises one of the presuppositions of the sentence itself. We can't stay friends without agreement; to disagree would mean or cause (CE) there to not exist a friend. To meta-model the unspecified verb "put" (where specifically did he put the presuppositions?) would comprise a very tiny chunk, wouldn't it?

"When someone tells me that they don't want to do something, I know what they mean, so to show myself as a polite person, I stop." What mind-reading does the speaker here manifest? What cause-effect statement operates within this statement?

USING YOUR META-MODELING SKILLS FOR CHANGING BELIEFS

NLP enables us to understand how we all take the sensory experience we have in the world and turn it into mental abstractions (beliefs, understandings, learnings, etc.) that we create within our nervous system as we move through the world. This speaks about the map-making (modeling) process by which we create our personal paradigms or mental con-

structs. Accordingly, a *meta-pattern* in NLP involves taking our abstractions, nominalizations, language patterns, etc. and **tracking them back to the sensory-based experience**. First we track back to the process words then to the sensory-based referents out of which they came.

Now we call the process of identifying, locating and finding the hidden verbs that someone has nominalized "*denominalizing*" the nominalizations. When you track "failure" back you find the unspecified verb "to fail." Now you can assist the person to index more precisely when, where, how, according to what standard, etc. And by rediscovering the original 4-tuple experience, the person can then more effectively abstract from that experience to create beliefs that they will find more enhancing rather than limiting.

This essentially describes the reframing process itself. And when you think about a person suffering from experiencing lots of "failure" and from "being a failure", that represents a much more difficult problem than working with someone who has merely "failed to pass a test", or who has "failed to understand someone's communication". With specific failings we can engage the person in problem solving thinking. But with globalized and over-generalized nominalizations - you've got a much larger (semantic) problem on your hands! When you meet people at their more abstract models of the world ("failure"), you have to handle a very large semantic reality. And you can expect to find a whole lot of fluff in their formulations!

So while we can change beliefs, why take them on at the mega-level? Why not first chunk them down, denominalize their abstractions, blow out a lot of the unnecessary fluff, and then deal with them closer to the reality out of which they came? As a meta- strategy, this makes a lot of sense. And it makes the forthcoming change a lot easier. Obviously, NLP offers several procedures whereby we can change and alter beliefs. The following describes one such process.

First, identify a limiting belief. What do you believe about the world, people, yourself, finances, health, etc. that creates problems for you? That limits the way you feel and respond? Think of an event, person, environment, subject, etc., to which you have some negative and limiting emotions.

Now in a very quick way, identify the very first thing that flashes across your mind when you entertain those thoughts? What other thoughts, judgments, ideas, beliefs, understandings, etc. then immediately intrude into your consciousness?

Next, how do you know that you have that belief or those thoughts? What lets you know that? By becoming aware of our beliefs, and the component pieces that comprise them, especially their modalities, we can begin to explore their sub-modalities and find their structure. Do that with three different kinds of beliefs.

Third, identify the place where you have stored your strong, limiting and "don't care" beliefs. Identify the sub-modality of where and how you code these representations.

1) Your Solid Belief: One like, "I believe the sun will rise tomorrow."

2) Your Limiting Belief that you don't like.
For example, "People who use a harsh tonality are mean and dangerous."

3) Your "Don't Care" Belief.
Some belief that doesn't matter to you one way or the other.
For example: "I believe that it really doesn't make any difference whether I should put my right shoe on first when I dress."

With this exercise, focus primarily on the location submodality of your beliefs in terms of *where* you have each of these kinds of beliefs located in your mind. By discovering this coding, we can then use this configuration within your mind for making

an internal shift. Thereby you can take an important but limiting belief and put it where you have the "Don't Care Beliefs" located.

Fourth, allow yourself to imagine fully and vividly a gigantic slingshot right in front of you. Into the leather pouch of that slingshot, in just a moment, you will put the limitation belief that you want to go somewhere else. At this point, take care to notice *where* that belief will go when you change its coding. Notice carefully where you locate your "I Don't Care Beliefs" in your mind. Do you have it? Elicit enough "I don't care beliefs" until you have a strong sense of where you store such. Good. Now, notice that place that defines where we want your limiting belief to end up at.

Fifth, practise the stretch. So, allow yourself to imagine *your limiting belief* being pulled back, all the way back in that leather bounce and you sense the rubberband or elastic material pulling and straining. And you can hear the rubberband stretch more and more until it gets to its limit. And in just a moment, when we ask you to let this limiting belief go, it will go flying out of that location and land in the new place. It will land in the place where you have your "I Don't Care Beliefs" stored.

Remember, since your unconscious runs your neurology, you can trust it completely. Your job with your conscious mind consists of simply providing the program about **what** to do. Your unconscious mind will take care of the feelings. Remember also, your beliefs can severely limit your possibilities which explains why you have to beware of what you believe. ← — — — →

Sixth, do it! Put your limiting belief in the gigantic slingshot in front of you and let it go. Feel it as it jams into the place of your "I don't care beliefs". And take a moment to notice how that old belief is settling in there as you hear a bolt locking tight as it gets locked there so that it becomes stuck there as a "I don't care belief" for good.

Seventh, install the new empowering belief. This belief change technique involves a spatial anchoring processing. Because when you have cleared out some old limiting belief, then you will find yourself feeling much more open to having some new and more empowering belief put in its place. And if you know where you store your solid beliefs, then go for it. You can now install a new belief about your increasing resourcefulness, ability to access enhancing states, stay clear and calm, maintain presence of mind, etc.

To make this truly useful for yourself, identify three beliefs that you have, one for each kind of belief. A solid belief that you have about yourself or the world, a limiting belief about yourself like "I'm a slow learner." Then a belief about something you don't care about like, "I believe I will eat at home tonight."

Don't rush the elicitation for this piece. Once you have it, get into groups. If person A goes first, s/he should inform person B where they have located their limitation beliefs. Then B should have A follow his hand movements and put the belief in the slingshot position. As B uses words to direct A to experience the pulling back of the slingshot, B can also use his/her hand movements to anchor the slamming of that belief into the new position. Person B will then ask A to pull up the new empowering belief the person wants installed, and with his/her hand movements locate that space for A. Have the new one move from the ambivalent belief position with a "whoosh" sound to a "thwack!" sound (to break through threshold) as B's hand stops in the strong belief position.

Repeat this pattern three to five times with the person, then future pace them. Test by eliciting only the new limiting belief.

DISTINGUISHING CAUSE-EFFECT AND COMPLEX EQUIVALENCE

We began with several questions about mind-reading for the master practitioner level. "How can we use mind-reading in an appropriate way?" "How does mind-reading differ at different stages of development?" "When and under what circumstances can we justify using mind-reading?" We also looked at the question of abstraction. "How can we move from experience at the level of 4-tuples of sensory experience to our beliefs which exist as abstractions of words and language at a higher logical level?" These questions crucially focus our mind about modeling and abstracting.

These questions also bring us to an exploration of the structure of belief itself. Suppose then that we ask this question: "How do we recognize a belief at the non-verbal level? How do we get in rapport with a belief? How do we pace a person in a strong belief state?"

Chart 7

The Operational Levels of the Meta-Model

DELETION	Details
GENERALIZATION	Conclusions Abstractions
DISTORTION	Filters Values Overt Beliefs Overt Meaning Constructions
PRESUPPOSITIONS	Covert Beliefs Covert Mental Constructs

You now know that the *precision model* part of the meta-model, the part that asks the specificity questions (that indexes who, how, which, what, comparatives, etc.), only covers the deletion and generalization areas. This means it only gathers small chunk pieces. The problem with this precision model lies in that it does not deal with the larger level chunks of distortions and presuppositions. Accordingly, this makes it more limited and less useful.

By learning to effectively deal with the *larger operational units of the meta-model* empowers us to more effectively handle mental constructions that make for resourcefulness or resourcelessness. And that brings us to two important distinctions that we call "cause-effect" and "complex equivalence".

Asking about the relationship between experience and the complex equivalence initiates paradox. For the linguistic distinction of a complex equivalence involves both **a process** and **the result** of the process. And with this, we come face to face with logical levels of thought.

Take the verb "select". This verb means a process of selecting. From that we create the nominalization, "selection". This nominalization may also refer to the result of the process of selecting—the selection. So *the process of doing something* and *the thing itself done* eventually becomes one in language and one in the way we represent it in our thinking.

This also occurs with complex equivalences. At first we make the equation explicit, "You always put me down and insult me because you never look at me when I talk to you as you do with your friends." Then it becomes more complex, "You communicate in an insulting way when you talk to me." "Our relationship suffers from his contempt."

These words present a level of abstraction which some person has coded in a high order of auditory digital construction about experience. Entering into these words brings us into "the land of fluff". Here we find the land of auditory-digital definitions about auditory-digital definitions (intensional mean-

ings, Korzybski). The problem with becoming too auditory-digital lies in how it initiates us into a secondary type of experience. Here we begin to live in words by deleting primary experience (sensory experience), and believing in the "reality" of these words. Yet the NLP model informs us that words do not stand as "real" in the same sense that their referents exist as real. Words function only as symbols of some referent (real or imaginary).

The auditory-digital representational system as a high level of abstraction codes the territory beyond our skin digitally. Much of this becomes a code of things in all-or-nothing terms, either- or terms, on/off choices. As such it lacks the ability to effectively convey the range of processes or choices within reality. Here auditory analogue comes better equipped with its references to graduations to represent such experiences.

The following offers an exercise to assist you in tuning up your linguistic ears for hearing and dealing with complex equivalences. Identify a complex equivalence for "trust". "How do you know when you trust someone?" "What does this word 'trust' signify for you?"

Have person A evoke an experience of "trust" and experience it fully. Then have person B meta-model the experience within and behind this word. "How would it look, sound, feel for you to trust someone?" As B then backtracks person A to the experience (the 4-tuple) out of which A derived his complex equivalence between some external behaviors and the linguistic code "trust", identify all of the behavioural equivalents that you can.

Next, have person B *model back* those behavioural equivalences to person A. Does this now evoke the sense and emotion of trust in A? Use the "teach me" frame or the "How would I do that" frame to form questions that will allow you to obtain a complete list of the sensory-based pieces of "trust". Finally, test your work. Model "trust", and then ask, "Do you trust me now?" Look for both the ingredients that make the pattern work and the process involved.

As you take on the external behavior and gestures of the other person regarding this linguistic label "trust", access the state (as you image it) and become aware of when the person "recognizes" their complex equivalence for this auditory digital code of "trust". You can also do this with other high quality words like loyalty, love, etc. Watch for the "Ahhhh!" experience in person A. After the initial rush of awareness, there will come an easy familiarity.

As you engage in this kind of discovery process with another person for their complex equivalences about various nominalizations, use *accessing questions* of the order of the following. "How do you know you feel X?" "What represents X for you?" "Show me with your face, posture, breathing, gestures, etc. what X looks like." Do all of this covertly in a natural way that seems unobtrusive.

As you do this, recognize that inside every cause-effect (CE) lies a complex equivalence (CEq). Since you will find it important to develop the ability to clearly discern the differences between these two things, aim for clarity about what each refers to. In a **complex equivalence** you have a nominalization that someone equates to a behavior or another nominalization (nominalization = behavior or another nominalization). Here a static state (as the pseudo- noun) takes the form of an equation (an "is" of identity according to Alfred Korzybski, founder of neuro-linguistic training).

In a **cause-effect** statement we see a verb or a noun acting on another noun by which they create or cause something. Here you have described some non-static or moving states. A cause-effect statement refers to, implies, and represents the idea of causation. A causes B.

1. **CEq.:** Nominalization = External Behavior

(A Still Picture for a meaning or semantic interpretation or static code for an action or set of actions)

2. **CE:** Noun/Nominalization — causes → Another Noun, Nominalization

(Coded as a movie about the processes within the world)

The ability to detect a cause-effect statement involves a variable within each person that we can develop and fine tune. To tune your ears to hear causation words, recognize that *the degree of causation* (implied or explicit) involves an analogue range. We can compute it on a continuum between implied and overt; it does not represent a digital distinction. Aim therefore to develop a greater consciousness about words of causation. As the words go up this scale they become more and more concrete and solid.

Chart 8

CAUSATION WORDS:

CEq.:

100	Is / am
80	Tends toward, approximates
60	
50	Let, allow, permit
40	Generates
20	Molds
	Forces/ controls CE:
0	Makes/causes

It will help you train your intuitions about causation and the cause-effect statement if you prepare a list of verbs and implicatory words that match the notional scale in divisions of 10%;

"tends" 50%; "allows" 60%, etc. Once you do this, you can begin to play around with matching and mismatching the level of causation in various statements that you make or that you hear others make.

As an exercise for matching implied cause-effect statements, get with a partner. Identify a problem and then explore the level of causation involved in the creation of the statement of a problem. Next, take turns matching and then mismatching the experience as a way of testing it. Finally, offer a counter-example to it.

For example, suppose someone offers the statement, "I can't stand criticism. It makes me worry about being rejected." A match to the causational level might consist of a statement like: "So criticism *forces* you to worry?" "You *have to* worry when you hear a communication of a criticism!" To mismatch: "So you feel *allowed* to worry at criticism?" Pacing causation paces a person's beliefs about **how the world works and what causes things to happen in the world**. Shifting them from that belief (especially if it creates limitations, problems, stuckness, etc.) will consist of your lead from the pace.

This exercise and practice will allow you to practise detecting and utilizing the hidden and semi-hidden *cause-effect relationships within language*. You can use this both to gain rapport as well as to set up a mental frame wherein change becomes possible for that person.

In a group, person A should offer a problem that s/he currently experiences. Person B will listen for that problem and the driving belief within it and internally mark out the complex equivalences in that description. Person B will then assign the related cause-effect relationship to a notional 0-100% scale. Person B can then check the level of implied cause-effect with person C (meta person). B now feeds back to A sentences which contain the same level of cause/effect implication.

READING COMPLEX EQUIVALENCES AND CAUSE-EFFECTS ON THE OUTSIDE!

For a master practitioner, we do not expect ourselves to just deal with complex equivalences and cause-effect statements as linguistic entities. They do represent linguistic entities or processes but they also involve much more. We also need to deal with these structures in terms of their *non-verbal implications*.

For instance, suppose someone says, "My magic ring (NOM) helps (CE) me to think (UV) more clearly." Central within this statement lies a cause-effect structure that the person has perceptually built within. Yet of even more importance to us now arises another question. Namely, *what effect does this statement have on the person's neurology?* What effect will it have on the speaker's posture, gesturing, etc.? How does this statement create the person's physiological "reality"?

The aim of these questions is to focus us on developing our intuitions about hearing language while simultaneously **seeing the non-verbal structure** of that language. And we learn to do that by exploring it in terms of what it does to our neurology. After all, the structure of "intuition" for a NLP practitioner centers in total sensory awareness. This refers to the ability to identify complex equivalences in language as they occur and to the ability of noticing the effect such language has on our physiology. When you so train your intuitions in this way, you will have even more choice about how to respond.

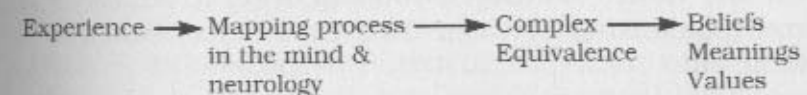
To do this, position yourself so that you open all your sensory channels to see, hear and feel what a person semantically equates with whatever nominalization they use (a "good time", "flirting", "love", etc.). Then begin to explore with them the question, "What would you experience if you had a good time? Felt loved, operated from a loving state, etc.?" Asking questions that elicit the behavioural equivalents of the nominaliza-

tion **in the speaker** and opening up all of your sensory systems to notice the shifts, changes, and responses in their physiology will give you lots of high quality information about their psychological world.

As you do this remember that sometimes a person will use a part of an experience or of a statement to represent *the whole*. One part of a complex equivalence of a behavior has, for that person, **come to stand for** the whole of it. In the hermeneutics of literature, we call this a **synecdoche**. In personality experiencing this indicates the streamlining of the person's strategies and beliefs. It indicates that they have boiled down "the whole experience" to a term, a phrase, or even a gesture. You can frame this as the "anchoring" of a belief to a word, gesture, phrase.

Perhaps we should back up to the original question that began this process. "*How then does experience relate to beliefs?*"

Chart 9



Now in NLP, we talk about **criteria** as the rules or standards which enable us to operationalize our values. "Operationalize" represents an important word here. It indicates the way that we put our values into practice or into operation. Criteria often contains the modal operators (it must, it may, it should).

If a person's criteria involve timeliness, this value will show up as a belief of the order of, "I believe it stands important (valuable) for me to produce this product on time (in a timely manner)." And that belief will also show up in various *causation statements and equations of meaning*. "To arrive on time indicates high integrity of character" (CEq). "When I respond on time with something that makes me more credible" (CE).

Now for the physiology questions. What physiology goes along with these values and beliefs for this person? What physiology anchors such internal conceptualizations about the abstraction of "time"? How can I see or detect "timeliness" as a value within the way this person moves, breathes, acts, responds, etc.?

As a master practitioner principle, when you work with people, **go first for their values** and then for the criteria and rules behind those values. Values will usually consist of nominalizations that you will hear as one word or short phrases (i.e. timely, an on-time person, punctual, excellence, powerful, productive, etc.). When you next ask for a person's complex equivalences of this value, you will then essentially track them back to the experience (a sensory-based 4-tuple) out of which it came. This will tend to activate their physiology. Remember as you do that "complex equivalences" may indicate either the process or the result of the process. So they may offer it to you in a static or process form. So you may have to process through the questioning several times until they begin to denominalize the value. As you do you will begin to identify the pieces and relationship between their experience, belief, values, criteria, etc.

Throughout this process, keep your eyes and ears open for detecting their naturally occurring anchors in physiology. These cues will tell you when the person has accessed the belief state and when they have begun to utilize those constructions for orienting themselves in the world.

RELATIONSHIP BETWEEN

VALUES (Programming)

(CE) Cause- Effect Belief Statements that
Represent our Code for How things work



CRITERIA (Linguistics)

Rules/ Operationalize Meanings
The Rule Structure of our subjectivity
These indicate the thinking patterns
we use in creating our values.



(CEq) Complex Equivalences: nominalizations
of Meaning

EXPERIENCE (Neuro)

Physiology/ Behavior/ Gestures
Naturally occurring Anchors

How do beliefs become structured within us? How do they show up in our physiology and behavior? In searching for these answers, it becomes crucial that we learn *how to "fish" elegantly* in the pool of another person's experience and understanding. To do so involves using the meta-model with great elegance. For cause-effect statements, listen for the word "because" and for implied because. These words will alert you to cause-effect relationships within a person's thought processes.

Another way to hunt for the cause-effect involves continually asking, "What came before that?" "What has to exist there for you in order for that to cause this other?" "What do you get out of it?" →

From "Experience", and everything that follows as you go up the scale, you have entered into *the Land of Beliefs!* It will run across beliefs in causation (how things work, what makes

what) as well as beliefs in the rules that the person has constructed about the world [meta-beliefs]. Also remember that beliefs function in a circular way. They exist at the beginning and at the end of mental constructions - they involve a self-fulfilling and self-validating process.

Experiences comprise *the contexts* within which we generate our beliefs. Nor does the process stop with the generation of beliefs. With beliefs we go out into the world attempting to recreate or notice experiences that confirm our beliefs. But, it does now become possible for us to consciously and intentionally use new experiences (or contexts) in order **to loosen up limiting beliefs**. If beliefs arise from experiences, new experience can generate conflicting new beliefs. We can now create, for ourselves and others, new situations wherein new and more enhancing beliefs can arise. Then we can bring those new beliefs up against the old ones. This provides a powerful tool for changing beliefs.

Regarding the beliefs which function as generalizations about the way the world works and what things mean, there exist several *levels of beliefs*. Robert Dilts identifies the levels at which we have beliefs about ourselves, our capabilities, beliefs about our rules, beliefs about values, about context, etc. (*Changing Beliefs With NLP*).

Generally speaking, with regard to beliefs, the more important the value—the less consciousness we will have of that belief. But when you mind-read **the structures of what has to exist** in order for a belief or experience to exist, your mind-reading can truly become elegant. This describes what we have called "master practitioner mind-reading".

To facilitate this, use the value exploration questions. "What do you find important about X?" "How do you find this important to you?" "What has to exist for you to experience this or that value about that?" "Do you always have to have this or that specific thing as part of the experience?"

Now an interesting thing happens whenever we use language. Namely, with the words that we use, *we always do or accomplish things*. Our words, sentences, syntax, etc. always accomplish and achieve particular and specific things. The question we need to constantly ask ourselves is this, "What specifically will these particular words accomplish?"

Using the meta-model understandings, *modal operators* provide us the distinction that we can use to identify "rules" or criteria of values. *Nominalizations* provide us the distinction that more often than not codes beliefs and values. On the other hand, *specific sensory-based words and descriptions* point us in the direct of experience.

The following exercise offers more practice for exploring the connection between experience and values. Elicit some cause-effect relationships (bearing in mind that the person may hold some components of the structure in their unconscious). The following steps may make it easier to surface the hidden (unconscious) components of a belief structure. (1) Have a person put him or herself fully into an associated experience. (2) Amplify that state using submodalities, switching referential index, or the frame of "If I were you for a day..." (3) Track through and confirm verbally the cause-effect linkages in the belief/s.

The design of this experiment provides practice in identifying the structure of values as the largest chunks when we hear nominalizations and complex equivalences. Then practise identifying criteria as the next largest chunk in terms of rules and ways of operationalizing values. Finally, we will hear sensory based experiences as the smallest chunk within the model. Begin by asking person A, "What do you find important about X?" Elicit information in a natural way to gather as much information as possible. Start at the largest chunk level and work down.

LINGUISTIC MARKERS

The Cues of Semantic Reality

Neuro-linguistic programming, by highlighting the *language part* of human experiencing, recognizes how language plays such a central facet of how each of us creates, represents, and transforms our experiences. This makes the ability to access our languaging highly important. At practitioner level, we learned about the importance of hearing predicates: visual, auditory, and kinesthetic predicates. Why that emphasis? Because **these language forms marked out** facets of the person's ongoing experience. And as we learned to do that, these distinctions enabled us to enter into the other person's world.

Now as a master practitioner, whenever we have a language distinction that enables us to do this we have a **linguistic marker**. Linguistic markers therefore provide us cues (linguistically) which mark how a person internally represents his or her experience inside. Recognizing this and learning it provides us with an insight into the model of the world from which that person (or even yourself) operates.

Further, the NLP meta-programs provide additional ways by which we organize behavior and thought. We can think of them as *referencing categories*. Others refer to the Meta-Program as the sorting devices or even "human software" which we use to run our content program.

Now getting used to noticing the dominant modes of preference that people have for *sorting and organizing information* provides another path to becoming a master practitioner. To do that necessitates learning the meta-program distinctions, the linguistic markers that indicate them, and training in competence with them one at a time until we develop proficiency.

If you feel overwhelmed, then let me say that you will probably find it good news indeed to know that no one uses all of the meta-programs at any given time. In other words, don't worry about that. Using meta-programs involves more a matter of pacing. It involves more a matter of asking ourselves, "Where

do I find this person right now?" "To what categories and concerns does this particular person sort and pay attention right now?" "Which meta-programs seem to more powerfully drive their attention at this moment?"

Once you discover a person's meta-programs - the ones they specifically use for certain concerns, the ways that comprise their "driver meta-programs" - then you can focus on *packaging your communications in the most effective manner for them by utilizing their meta-programs*. The meta-programs operate all the time, and in everyone, but to differing degrees and in different ways.

What describes the overall modeling skill in NLP? **Patterning!** This refers to identifying, understanding and using the patterns within how people work. This means catching their strategies and noticing the distinctions they make, or fail to make, as they move through the world. This *detection* enables you to become aware of the patterns.

Use the basic NLP communication frame as a beginning point so that you can treat all information as accurate - *given the perspective of the communicator*. The question, as psychologist George Miller posited, then becomes, "**Of what** and **how** can I view this information as accurate?" Suppose you hear someone say, "I'll be in and out in no time." What do you know? What linguistic markers operate here? Does not this describe someone as an *in time* person?

The overall methodology in NLP involves first discovering what you find to exist in someone's presentation, then deciding **how** you may want to use it in accomplishing your desired outcome relative to that person. In this sense, NLP functions as a **strategic way of thinking and functioning** as it enables us to move from present state to desired state with elegance. —————>

Now for an exercise in developing your ability to hear and handle linguistic markers, do the following exercise. The effect of this exercise involves providing you with practise in detecting linguistic markers in language patterns as well as identifying meta-programs.

In groups of four, let person B ask person A, "What would you absolutely not take interest in buying?" A then tells B, and then remains silent for the rest of the exercise. Person B then attempts to convince A to buy the thing that A doesn't want to buy. Do this for five minutes. Obviously, this will evoke from B his or her own convincer strategies. S/he should just "forge ahead" regardless of A's non-verbal resistance. At the same time, persons C and D should simply listen to B, taking notes of the linguistic markers they see and hear. Use the following meta-program sorts and create a comprehensive list of B's meta-programs. —————>

Orientation to Time
Temporal Predicates (verb tenses)
Representational Systems
In Time/ Through Time
Self/Others
Internal/ External Reference
Similarity/ Differences
Moving Away From/ Towards
Modal Operators of Necessity/ Possibility
Chunk Size: Specific/ General

As you enjoy experiencing this exercise of "The Customer/Convincer" with the three meta-persons, the person trying to convince person A will, in that process, use and manifest his own programs. He will essentially reveal how he convinces himself in his communication. In other words, this exercise will enable him to externalize his own meta-programs for the others. Feel free to use an extreme example. It will help to exaggerate the pattern as you learn it.

Another exercise in handling and using linguistic markers and meta-programs involves the following: Let person B take A's meta-program profile and run it back to A. Person B can change the sequences on A's list if that helps. After running it back to A, then B should inquire, "What else could I do with this presentation in order to make it more compelling for you?" This will enable you to identify the missing ingredients that would make it more convincing, compelling, and influential. Use whatever the person says to run it back again in the sequence that they assert will feel more compelling using a different example and then check it out.

To begin to use our skill with linguistic markers, let's apply this to **the theme of giving up and persistence**. This exercise will give you implicit practice with using the linguistic markers of a person's meta-programs to install a new enhancing strategy covertly.

Begin with person B eliciting from person A an experience (#1) where he gave up. "Think of something you gave up on that was too hard/ difficult. <———— Think of something that you wanted to do, but you didn't." As B does this, identify as many of A's linguistic markers and meta-programs as you can. Then B should elicit from A a second experience (#2) that he or she found difficult and challenging, but which A did anyway.
—————>

"Now think of something that you did, and that you kept at even though you found it hard, and through your perseverance you finally accomplished your desired outcome and felt great about it." Make sure that A picks an activity that was fun and enjoyable in spite of its difficulty. Here, too, note the linguistic markers.

Person B should now take A's strategy from the *Persistence Experience* (#2) and use that form and structure to code it over into A's *Giving Up Experience* (#1). First run an ecology check on a specific task to make sure that it will prove ecological for

person A to keep persisting with it. Once you satisfy that requirement, then keep shaping and refining person A's thinking about that subject having him use his meta-programs and strategies for persistence.

From these experiences, what linguistic markers did you find give you clues to a person's values and criteria? To yours? How would you relate a person's meta-programs to their values and criteria? Identify the differences you experienced as you did this.

At this point, you should have developed the ability to discover the meta-programs you use which keeps you from engaging in activities that you want to complete, but which you find difficult. Describe your strategy for staying stuck, frustrated, limited, unresourceful. What linguistic markers indicate this?

If you want to change this, then take the meta-program factors of your perseverance strategy and experience and apply them to your stuck experience. What happens when you do this? What insights and understandings can the others in your group provide with regard to your adjectives, comparatives, nominalizations, modal operators, criteria, etc. that identify the critical meta-programs? —————>

Several findings have come from this exercise. In the giving-up experience, we found that there existed several points of difficulty wherein many people experienced that feeling/decision of wanting to quit. They might use many modal operators of impossibility, necessity, or dislike: "I can't stand..." "Why do I have to wait?" Or, they might have over-valued some things so that even planning, scheduling, etc. feel like violations to their values. Others failed to create a long-term representation of how the immediate unpleasant steps connected with their long-term values. Others framed the experience as difficult, a waste of time, intrusive, etc.

On the other hand, when it came to the persevering strategy, people frequently talked about how they became so "lost in time" (in time). Then, out of that experience, they became able to transcend various immediate pains for the long-term gain of their goal/s. Or when they framed a difficult activity with more enhancing values and words such as "challenging, fun, opportunity, feedback, character building," etc. they began to experience it as less painful.

In the state of perseverance, almost every one had adopted a "through time" representation which took into account the long-term benefit and pleasure of their direction. This, in turn, enabled them to even take the difficulty with pleasure. "It gives me a warm feeling that spreads throughout my body." Reframing the difficulty in this way enabled them to experience it as a "great time", an accomplishment, etc.

LOGICAL LEVELS

Throughout NLP, you will find a constant reference to logical levels, levels of abstraction, etc. This comprises an important distinction. Korzybski gave much attention to this and devised a "structural differential" to help people in the 1930's and 1940's to develop a "consciousness of abstraction". He felt this essential for science and sanity. He sought to assist people in developing a neurological awareness that "whatever label we hang upon an experience, that label is not that thing." He talked about training in "a moment of silence" to drive in this distinction between map and territory (*Science and Sanity*, 1941/1994).

Mathematical "class" theory presents various levels of classes or categories and shows the crucial importance this differences between levels and meta-levels makes. If you have a collection of groups that all have 40 things in them, what happens in terms of logics if I finally come up with 40 groups? Does that

become the 41st group that has 40 things in them? The rule of meta-levels says that we cannot categorize a meta-level as part of the class itself. That would become illogical, because it would violate the logical system.

Gregory Bateson also devoted much attention to sorting out classes of learning. In his 1972 work he distinguished *learning I* where a person deals with data and responses and knowing from *learning II* where one deals with the ideas of the regularity of the ideas in your mind. Here you know that you know. Bateson also called this deutro-learning. In *learning III*, you have learning about how to learn, and thus knowing that you know that you know.

Now knowing that, as an object, involves digital information in its nature. Knowing how tends to be about experience, and partakes of analogue information. A man says, "It's no use." His presupposition here asserts that he does not find life worth living. In this statement, he declares that he can find no reason to continue living. At this point, I would question him in this way: "How do you know to draw your next breathe?" This represents the difference between "making" meaning and experiencing life's meanings. $\longleftrightarrow$

CONCLUSION

Becoming a master at the linguistics that run and drive and affect neurology necessitates lots of sensory awareness, lots of practice and experiencing at noticing words and the effects upon oneself and others, lots of practice of using the meta-model and the distinctions it provides, and lots of appreciation for the meta-levels of consciousness that language initiates. May you give yourself lots of practice with these various facets.

Chapter Five

MASTER LEVEL PERSUASIVE REFRAMING

The "Sleight of Mouth" Patterns

When a card illusionist does "sleight of hand" movements, he performs one set of actions so as to distract the viewer's attention from what he truly does. The attention of those watching gets shifted and preoccupied at one place, while the more significant occurrences occur elsewhere. When this happens, sleight of hand creates for the viewer an illusion resulting in a shock to consciousness. This process itself then becomes codified in a distorted statement which encourages the illusion, "The hand is quicker than the eye."

The same occurs with verbal behavior. And it happens all the time in human interactions. Yet whether such interactions occur just for fun and enjoyment, for a win/win situation for all, or to pull the wool over someone's eyes in order to take advantage of them - well that represents *the ecology question* we need to ask about the behavior. For while manipulating someone for your advantage alone may "work" momentarily, it will not work in the long-term.

The NLP model assumes this ethical position because it operates from a systemic and long-term perspective. It also begins with the presupposition that when people become resourceful, empowered, and at their best, they will bring out their best, not their worst. This underscores the importance of *the Win/Win perspective* in personal relationships and communicating. This eliminates any need to engage in negative manipulations with people. Since NLP grew out of a systemic paradigm and encourages systemic thinking, it therefore strongly disavows any behavior that creates long-term pain for others.

I would encourage you therefore to remember this with regard to what follows about "sleight of mouth" patterns. Obviously, with something as powerful as the meta-model, when we translate it into a conversational model, we have incorporated a lot of powerful verbalizations that an unethical person could misuse.

Now from a persuasion standpoint, there do arise times when communicating with a client, customer or friend, we find it easier and quicker to utilize a "sleight of mouth" pattern to redirect our auditor's brain to offer him/her a new point of view rather than go through all the trouble of meta-modeling. We reframe the person by means of one of these sleights of mouth. And if the person buys it, then presto, they suddenly have a new perspective! By doing this we provide new enhancing meaning to something that otherwise produced an unproductive state.

Whenever we offer a different viewpoint, we essentially **frame** a piece of behavior (or understanding) in a way which transforms its meaning. The following "sleight of mouth" patterns offer ways for redirecting the brains of others as we attempt to expand their perspective which then expands their model of the world which, in turn, makes their experiences bigger, broader, more expansive, and more empowered. It truly offers them a positive gift.

The following patterns also grew out of another communication principle. Namely, that people will fight you tooth and nail when they feel attacked. Induce someone into a state where they feel attacked or inadequate, or vulnerable- - and up go their defense mechanisms! And that will further complicate communication clarity.

In view of that, these "sleight of mouth" patterns provide ways whereby we can track a person back to the experience/s out of which the learnings (beliefs) arose. Hence, it activates the meta-model strategy. After we do that, then we can redirect

them (the swish pattern) to new and better understandings and perspectives (the reframing pattern) that offer a more productive and useful way to think (the desired outcome pattern).

The problem most of us have in life lies in how easily we can become entrenched and enmeshed in our maps. We forget that our perspectives, beliefs, understandings, "drives", etc. exist as but mental-neurological maps of reality and not reality. Korzybski described this as identifying. Yet reality consists of much more than our maps about it. Our words and perceptions function as inherently fallible and limited constructions. Sometimes we need them shifted so that we can develop more enhancing maps.

With the following "sleight of mouth" moves, we can **engage in some mightily elegant map-shifting** with ourselves or others. As you practise them, notice if they shift you or if they create a shift in someone else. Some will elicit pleasant shifts, some will evoke unpleasant shifts. Since we exist as a semantic class of life (Korzybski), whenever our internal representations shift, so does our experience, our neurology, our identity, etc. This describes where "the magic" occurs. So get out your wand; and let the magic times begin!

HOW TO MAKE THESE VERBAL TRANSFORMATIONS

1. Notice the meta-model distinctions that people offer you in their language. The "sleight of mouth" patterns arise from three meta-model distinctions: complex equivalences, mind reading, and cause-effect which deal with large level meanings.

Surface structures at this level express **beliefs**. They may concern causation beliefs (C-E) which you can identify by listening for causative words (because, if, when, in order to, so that). They may concern meaning beliefs which you will hear in complex equivalences and universal quantifiers (all, always, never). As you listen for surface statements, **meta-model them**.

2. Create an $X = Y$ equation in your head (or cheat and do it on paper! Or cheat in an even more creative way, write the equation on the blackboard in your mind). Formulate what the person says in a way so that you have some **external behavior** equated to some **internal representation** (or some internal understanding, state, etc.). The formal structure of this equation consists of:

$$X = Y$$

$$E.B. = I.R.$$

"She's angry or upset with me because she didn't smile at me as she usually does." Thus, as you listen for the E.B. in the surface statements, representationally test them (track directly over from the words offered to some sensory-based representation on the inner theater of your mind). You might want to think of this as "video-thinking". As you do, notice or ask about what meaning or I.R. the external behavior stands for in the person's mental map.

Once you hear CEq. statements, turn them into the $X = Y$ formal structure. Thus if you hear: "You made me forget the answer when you asked in that tone of voice." Translate it into an equation:

"Your tone of voice = my inability to remember."

If someone says to you: "I can't believe that you're late again." Respond with a, "Really? What does that mean to you?" "It means you don't care about me." Now you have your formula:

"Being late = not caring."

3. *Begin reframing the statement.* When you get the belief to this stage and form, the time has come for you to use the "sleight of mouth" patterns. And, this describes the place where the fun and the magic begins. From here, you can try all of the shifts that the patterns offer.

Always keep in memory at the heart of reframing involves the ability to make a distinction between behavior and intent. This refers to distinguishing between what someone actually does (E.B.) and what that person seeks to achieve by doing it (their I.R. and their intentions that run them). In a sense, as Bandler/Grinder said in their book on Reframing, all of us contain multiple personalities living in uneasy alliance in the same skin. Each part tries to fulfil its own outcome. The more aligned these parts become, the more they work together in harmony. This results in our feeling less torn. Add that up to a higher level of happiness!

THE ART OF SUBTLE META-MODELLING

Once you have formulated the belief into the $X = Y$ structure, you can begin the reframing. To give some content to these patterns we will play around with the following statement beliefs:

(A) "Saying mean things makes you a bad person."

(B) "Cancer causes death."

1. *Reframe the E.B. —The Content Reframe..* Here you create new meanings and frames about the behavior **by redefining the X** of the equation.

(A) "Actually I do not utter mean things, rather I'm attempting to express some truths and understandings I have."

(B) "Actually, cancer does not cause death, but a weakened immune system."

2. *Reframe the I.S. —The Content Reframe..* Here you create new meanings and frames for the internal state, thus you **redefine the Y** of the equation.

(A) "It is not the case that I'm bad, I just care enough about you to mention these things."

(B) "What cancer really causes consists of fear and depression - two fears that can provide much more danger to a person."

3. *Apply E.B. to the Speaker/Listener —the Context Reframe.* With this pattern, you essentially **shift the referential index** to the person making or hearing the statement.

(A) "That's a mean thing to say to me."

(B) "That belief has spread like cancer. I would find it interesting to see what would happen if the belief died out."

4. *Apply the I.S. to Speaker/Listener.* Another referential index shifts the context.

(A) "Only a bad person could say a mean thing like that."

(B) "That's a pretty deadly belief to hold onto. It can only lead to a dead end street."

5. *Go to the the Intent level to find positive intents.* This move utilizes the basic process within the reframing models, namely, discovering **the positive intent behind** the belief or behavior. Here you guess the person's positive motive.

(A) "You're trying to help people by having that belief."

(B) "Aren't you trying to prevent a false hope with that idea and yet by believing it you are preventing any hope at all. Wouldn't it be better to look for some good alternative causes?"

6. *Go to the Consequences level.* In this move you go to the outcome of the belief or behavior and explore its value. "Would you find this or that consequence desirable, useful, productive, enhancing, etc.?" Here you inquire about the consequences which a belief or behavior would elicit if followed to its conclusion. Here you state the C-E prediction as to where the belief will take the person.

(A) "In the long run that belief will prevent people from speaking the truth to one another. How acceptable do you find that consequence for yourself and your relationships?"

(B) "Beliefs like that tend to become self-fulfilling prophecies because people stop exploring their options. Does that settle well with you?"

7. *Go to another outcome - to a meta-outcome.* With this move, you expand the time frame even further to note additional outcomes that will result from the person's reality construct.

(A) "Isn't the real issue a matter of how two people communicate and relate, not moralizing on how they express themselves verbally?"

(B) "Isn't the real issue not what causes death, but what causes life and health? Why not explore that?"

8. *Chunk Up the X or Y.* In chunking up we identify higher level principles, understandings, and meanings that the belief or behavior may ultimately suggest. This meta-move goes to higher levels of abstraction and so expands perspective.

(A) "So one mean statement makes a person completely bad?"

(B) "So one single mutation of a small part of a system will automatically cause destruction to ensue to the entire system?"

9. *Chunk down the X or Y.* Here we test the reality of the belief by employing the basic meta-modeling process. We meta-model the language of the belief itself and index it to person, place, time, event, etc. Chunk down to the person's submodalities, criteria and/or strategies.

(A) "How specifically is that mean?" "What specifically do you mean by this term 'mean'?"

(B) "Which cancers specifically cause death?" "How specifically does cancer cause death?"

10. *Counter Example the Belief itself.* This reality testing move identifies and presents counter-examples which thereby brings undeniable evidence to the contrary of the belief. The strategy here sometimes involves tracking the person backwards to the experience out of which the learning arose. Behind counter-examples lies the presupposition that people always demonstrate the very thing they claim they cannot do.

(A) "Could it ever be possible for a person to say a mean thing without being bad?" "This seems like a pretty mean thing to say to me."

(B) "Have you ever heard of anyone who had cancer and lived?"

11. *Go the the level of a person's model of the world.* This chunking up move identifies the overall mental map that the person uses to negotiate the territory of the world. It helps

them to dissociate from their map so that they may stop confusing their map with the territory.

(A) "Where did you learn to think and judge statements in terms of 'meanness'?" "Does that belief about meanness come from your model of the world? So who created that rule?" (L.P.)

(B) "Are you aware that not all medical people hold that belief?"

12. *Go to the person's Reality Strategy.* This chunking down move focuses on the person's internal representations so you can identify the pattern and strategy of their thinking. Challenge the data itself with, "How did you arrive at that understanding and conclusion?" Challenge the person's reality structure with, "How do you know?"

(A) "When you think about that belief, how do you represent that in your mind? Do you see, hear, or feel it?" "How would you know if it was not true? What, for you, would falsify this understanding?" "What would you specifically see, hear or feel that would indicate that?"

(B) "How do you see (hear/feel) that that convinces you that's true?"

13. *Change the Frame Size.* This move shifts the frame size by exaggerating the belief and by putting in some Universal Quantifiers.

(A) "Since everyone has at sometime said something mean, everyone must exist as a bad person."

(B) "If all of the doctors and researchers working on cancer believed that, we'd never have any hope of finding a cure for cancer."

14. *Change the Temporal Frame.* This move shifts and expands the time frame. Here you go to the past or future to create a different frame-of-reference (pseudo-orientation to time).

(A) "It may seem mean to you now, but in a year when you look back on how our relationship can handle even these rough waters, I think you'll be appreciating the feedback, especially if it helps you become more effective."

15. *Go to a Meta-Frame.* This chunking up shift involves going to the largest conceptual levels and aims to get the person to temporarily step out of his or her frame altogether. Switch Referential Index by asking, "How would it feel for you if others held this belief as well?"

(A) "How enhancing do you think this idea about 'mean words creating bad people' serves the human race? Would this encourage honesty, forthrightness, catharsis?"

(B) "Would you recommend that everybody who gets any form of cancer immediately think that it will cause them to die?"

16. *Access the person's hierarchy of criteria.* This shift involves a move that appeals to the person's values. It enables them to organize themselves regarding priorities they will find ecological. It enables them to gauge the relative importance of their own criteria. Inquire about the person's values/ criteria that enables them to create their understanding of the External Behavior, Internal State or Internal Processing.

(A) "Which is really more important to you; how someone's voice sounds or what they actually do?" "Isn't it more important to be honest than patronizing or incongruent?"

(B) "For you what is more important, to experience peace (like quietly giving in to fate) or fighting for options? Would you prefer to spend your energy hunting for options or use this to get people to feel sorry for you?"

17. *Create and develop a metaphor or story.* In this move we tell a story that uses a different content and/or context which stands structurally isomorphic (has the same form) as a vehicle for embedding some of the previous patterns.

(A) When the fire broke out, Sam worked to get everybody out. One kid thought it'd be unselfish if he waited to be the last one out. Sam yelled at him, "Stupid, get off your butt and get out!"

SLEIGHT OF MOUTH "PATTERNS OF DIRECTION" AS BRAIN DIRECTIONALIZING TOOLS

By now you can probably fully enjoy the reason behind these language patterns being called "sleight of mouth" patterns. And keeping the original metaphor of a card illusionist demonstrating his "sleight of hand" patterns can now become a *powerful working metaphor* for what we can now do with language. Using this technology enables us to shift the perceptual observation of the people we work with.

Behind the dynamic involved in these patterns of direction lies the ability to make certain distinctions and to use them creatively. The distinctions you need to learn in order to make these directional shifts involve various perceptual components. Primarily these have to do with how a person has *organized* and *made distinctions* in his or her mind with their language. In other words, how they have semanticized or created meanings about things. After all, ultimately, how and what meaning they have attributed to something always and inevitably becomes **the controlling factor in perception**.

We can now begin to utilize this principle in a way that it will empower us to shift meanings. With these kinds of "sleight of mouth" movements, we can assist ourself and others in deframing old percepts and generating new ones. We can redirectionize a human brain to those meaning/s which will provide a more empowering content.

As an NLP practitioner, you already know enough of the meta-model to comprehend the external/internal formula. When we make an external behavior (E.B.) synonymous to some internal state (I.S.), we call the resulting linguistic construction "a complex equivalence" (CEq).

Linguistically, this arises from the process of mind reading (MR). We "read", assume and second-guess the meanings (values, intentions, etc.) of the other person. The linguistic marker that often occurs with complex equivalences involves the "is"

of identity (hence all of the "to be" verbs). "When she looks at me with that frown (E.B.) I know she **is** angry (I.S.)."

At this point the person operates from an internal organization which we call a "meaning" or belief. The complex equivalence indicates that the speaker no longer makes certain distinctions that they would probably find more useful. By reducing the structure of this to a formula, we arrive at the E.B. = I.S.

Now whenever a human being operates from this kind of complex equivalence, operationally the person operates at the identity level in Robert Dilts' hierarchy of beliefs. In other words, this equation functions at a very high level, a meta-level. The person assumes this equation represents and **is** "human nature" (in General Semantics, we call this the "unsanity" of Identification). This belief then becomes the controlling influence over that person's consciousness. Yet the meta-model informs us that this involves several ill-formed components. We have not posited the locus of control within, but without.



Beginning with this understanding of the construction and nature of the sleight of mouth patterns, we can now ask about the range of implications and usages for them? "As a master practitioner in NLP, how many ways can we use these directional patterns?" "How much skill will they give us in doing conversational swishing and conversational reframing with people?"

What puts these patterns at the master practitioner level consists of their presupposition of acquaintance and unconscious competence with the meta-model. It presupposes you can hear and detect cause-effect statements in language, that you can hear the linguistic markers of cause-effect ("because, if, when, in order to, so that") and through such cause-effect relationships over time this then gives rise to various complex equivalences. More often than not, the complex equivalence lacks any standard of comparison and so contains the universal quantifiers ("always," "never").

Consider the statement, "If you smile at me, I know you like me." Using the equation formula, the external behavior here (smile) indicates an internal state (liking). The statement also presupposes that the first event causes the second event. It presupposes that this occurs in only one way. Smiling has to equate to liking. It does not offer a choice for smiling without simultaneously equating it with liking. Analyzing the structure of this statement in this way, of course, begins to identify how it can become a problem for the person. This illustrates the structure of many problems that people have in life.

In a problem state, people often and generally talk with cause-effect structures that create complex equivalence structures. We learned that in the meta-model where we also learned how to challenge such. Doing such brings the linguistic reality into consciousness where we have choice. With the sleight of mouth patterns, you challenge it subtly **without** bringing it into consciousness. You just do the shifting, swishing, and reframing without the other one knowing what you have done.

To train your intuitions about this, first identify the cause-effect linguistically using the formula, "Some X makes Y." Take the statement: "You make me frustrated." Obviously, this is ill-formed. The actor ("you") is given control and power over the subject's ("me") internal state ("frustrated").

"You make me forget because you ask a question in that tone of voice." If you meta-modeled that you would ask, "How do you know that?" Or, "What would happen if you could remember?" From an ecology standpoint about resourcefulness, this statement indicates a victim's position. The person's internal organization leads him/her to take a passive position. And that presupposes an underlying limiting belief, "I'm powerless to do anything about it." Not a wise way to think.

So *let's redirect the person*. Let's send his/her mind into a more resourceful direction. This will assist them in taking control of their own responses and prevent them from falling under the spell of the presuppositions that would otherwise slide in unnoticed. So far we have been using language to get

these kinds of sentences into a package (or formula) so that we can then use the meta-model. Further, we need to de-nominalize the words in order that we stop dealing with purely "trancy" words. That will help us deal with more sensory specific words. The meta-model challenges inform us about the cruciality of putting nominalizations back into the form of actions that we can see-hear-feel.

Do this following "sleight of mouth pattern" exercise: Let Person A make a statement of some belief of the order of, "When you are late that means you are bad." Have them express it that bluntly in the X = Y structure (later they can be more subtle). Person A may need to write out such generalizations in the form of "E.B. = I.S."

Person B then generates four examples that redefine X. For instance, To "you are being late" one reframe might be, "It's not that I'm being late; I'm being careful in traffic." Person C generates four examples that redefine Y. So to "that makes you bad" a reframe might go, "It's not that I'm bad, I'm busy." Person D then generates four examples of what would truly be the internal state, e.g. "It's not being late, but not coming home that's bad."

Consider this sentence again: "When he doesn't smile at me, he thinks I'm stupid." By now you should have the ability to quickly and automatically hear the form of the sentence in terms of the "E.B. = I.S." formula.

Another component of this ill-formed statement has to do with the identity word "I'm" which the person has equated with an mental-emotional state labeled "stupid". Yet one's self does not consist merely of one's behavior, thoughts, process of thinking, etc. One's "self" as a linguistic self-definition and as an experiencing person who thinks, emotes, behaves, etc. exists at a higher logical level. Behavior exists at a lower logical level than identity. This should warn us about defining one's self by using adjectives such as this.

For example, suppose someone says, "I can't learn." How do you respond? You could meta-model them, "How do you know that?" You could counter-example them, "What a learning! How did you ever *learn* that?" You could offer them a reframe, "Do you think you truly can't learn or that you just learn in a way that you deem slower but surer than others?"

As a practitioner, you already know that beliefs inevitably set up post-hypnotic suggestions which then create expectations. And expectations create mind-sets and perceptual sets which begins to fulfil the very concepts. It makes them real as it causes the person to "real-ize" the concept.

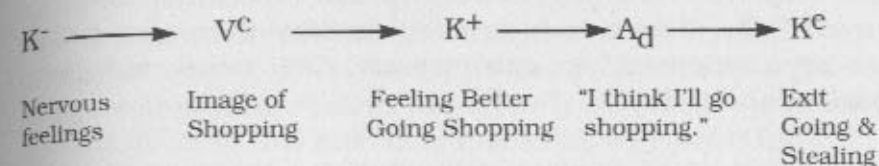
When you use the basic meta-model strategy in responding to people, you essentially reconnect them to experience. So take the phrase, "I can't learn." This entire phrase functions as a long nominalization. So ask for evidence, "What evidence can you gather for this belief or for this 'state of being' belief?" Or to put it another way, the person has nominalized himself. Think about that one!

Consider the statement, "I am slow." Here "slow", as an adjective, modifies the "I". To challenge that we could say, "Oh, you learn slowly!?" That would, at least, begin to denominalize that horrible static representation. "Slow" would then suddenly stop defining him as a person and as a self-definition, and become more about some particular action regarding some particular response.

"Am" functions as an associated language pattern derived from the verb "to be", but turned into and used as a noun or adjective. Accordingly, turning it back into a verb or even an adverb helps to enable a person to disassociate with it at the belief level. This describes the difference between labeling oneself and labeling one's actions.

Chris Hall in a workshop described a woman she once worked with whose problem consisted of shoplifting. This lady turned to her and said, "I can't stop shoplifting." Chris gave her a quick meta-model response, "How do you know that?" The lady said, "Why I get nervous and have to shoplift."

To index *when* this feeling arose, and to break the unquestioned cause-effect presupposition within it, Chris followed up, "When do you get nervous - before you go or after you have arrived there?" She said "Before I go." Chris said, "So you get nervous, and then to get rid of that feeling of nervousness you go and shoplift?" The lady affirmed that such described the process. Her shoplifting strategy therefore went:



Chris decided to leave this strategy intact and to simply *add a new line at the A_d point*: "Stop stealing." When Chris installed this, she marked out a new line analogically and then had her repeat it in that new tonality.

USING COUNTER-EXAMPLES

Counter-examplng offers a truly great and powerful "sleight of mouth" pattern that redirects the brain and swishes it in an entirely new direction. Using the counter-examplng process essentially deframes the old generalizations and beliefs by offering a piece of reality for the mind that does not fit. One of my favorite counter-examples that challenges the statement: "I can't learn!" goes, "How did you learn that!?"

What you will very frequently find with people (yourself included!) concerns a paradox, namely, that the very thing that we affirm and absolutely believe that we can't do—we demonstrate that very trait or behavior in our denials! Do you remember the illustration involving Richard and John in one of the early NLP books where a lady said she couldn't say "no"? To that declaration, one of them asked her to come up front. There he told her to say "No!" to the requests that other people in the audience would start to make of her. But she refused to do that. She refused the experiment demonstrated based on the

fact that she couldn't do that! In counter-examplifying her, they set up a double-bind so that she had to manifest that skill either way!

The principle behind the power of counter-examplifying then lies in the fact that people will tend to demonstrate what they say they can't do. So to, "I have no particular expectations..." we might respond, "How did you develop that expectation about yourself?" To, "I want to have more confidence because I don't have any confidence," we can respond, "My, you sound pretty confident about that!"

These examples of counter-examplifying demonstrates the tendency this pattern has in creating benevolent double-binds. The reason for this lies in the fact that counter-examplifying tends to bring up undeniable evidence to the contrary or it asks a person to do behavior which will deny the generalization. In a sense, in counter-examplifying we track the person backwards to experiences which prevent them from maintaining, or makes it hard for them to maintain, the old generalizations.

Counter-examplifying questions provide a standard of comparison. "It is not comprise the situation that you learn slowly, but that you take such a methodical approach to things." This *reframe* also dissociates the person from his behavior while simultaneously validating him/her self as a person. "Do you believe all learning has to occur in a fast way?" "Can a person learn in a slow way?" In doing this, you reframe an old belief that has not proved productive or enhancing for the person.

Counter-example the following. "I believe that there is no change." How about this response? "Have you had that belief since birth, or has that understanding changed over the years?" Remember, if you attack someone's belief, they will tend to fight you tooth and nail. So avoid that. Rather track them back to either the experience out of which the old learning came or to new experiences that can expand their maps:

"How do you know that?" "What does believing that do for you?" You can also do sleight of mouths by using metaphors that begin with "A friend of mine..."

You can also use *temporal presuppositions* in such a way as to take a problem away from a person. "Now what **was** it that you **thought** at that time that **created** what at that time you

felt as a problem?" Here four temporal presuppositions create layer upon layer of distance from the problem and subtly presuppose that some change has already occurred. Auditors can feel the effect of this kind of response as very powerful.

Consider this belief statement: "Picking your nose in public means you're inconsiderate." Did you notice first that it already has the E.B. = I.S. form? As a complex equivalence it stood out. Now counter-example it. "I can think of a situation when, if a person didn't pick his nose, there might occur some consequences that would score as worse than merely being inconsiderate; can you?" Or, create a metaphor: "We were out on this camping trip and this mosquito got up my nose..." This piece of communication primarily works by indirection.

Another counter-example to, "Blowing your nose in public means you are inconsiderate" might be - "Sniveling your way through life and never blowing your nose, represents an even greater act of inconsideration." Or, you could reframe "blowing the nose" so that it develops a new meaning.

Try the statement, "I am depressed." What do you have here? "Am," as noted earlier, represents a state-of-being belief. Structurally, it has the form: E.B. = Person/Self. This can become an especially dangerous and insidious kind of complex equivalence since identity exists at a higher logical level than mere state. You might want to begin with some meta-model questions. "How do you know this?" "Do you have these feelings all the time?" As the person has presented the statement, we see no movement in the sentence. It stands as solid, static, unmoving. So de-nominalize it. "How do you currently, at this moment, experience this emotion of depressing?"

When you start with a global generalization that someone has condensed into a form like that, first explore for the person's *evidence* of the belief. "How do you know that? What lets you know that it represents depression and not patience?" If they give you another vague generalization, "It feels that way" explore it. "How do you know that that feeling means you 'are' depressed, it might mean that you feel calm." And expect more vague fluff, "Because I lack energy." "Energy to do what? At what times? According to what standards?"

Questioning in this way looks for evidence, helps the person index their thinking and generalizing and thus gets them back to the experience out of which it came where they can re-map it in a way that may be more enhancing. This process also induces the person to put *the process back into a form* that provides some inner movement and a way from the static and permanent nature of the nominalizations.

Of course such words and belief statements provide you with lots of indications as to the way they have sorted themselves out and inwardly coded their experiences. The word "I" will help them to re-associated to the kinesthetics. You can consider the idea of *getting a person back to the experience and to the evidence as lying at the very heart of the NLP method*. We might say that this represents a meta-paradigm within this model.

Aim therefore to assist the person in putting a stop to their objectifications of their self. Aim also to counteract their self-defining in terms of victimization. That only indicates and reinforces the unenhancing belief that they exist as victims, passively acted upon, and that they can do nothing about it. They "are" a victim. By denominating their words you will help them build an internal reference for thinking about life, reality, and experiences so that they can have more choices.

Consider this belief statement: "Being in control always gets results." Stop now and analyze it before reading on. What do we have here linguistically? Do you see any complex equivalence in it? What, if anything would fit the E.B. = I.S. formula?

Actually, it fits the **E.B. = E.B.** form. "Always" functions as a universal quantifier.

"What behaviors would I see if I saw you 'being in control?'" "What kind of results do you here speak about?" "Results in business, in personal life, etc.?" Now you might do a complex equivalence challenge. "Does not being-in-control not always get results?" "How do you control being-in-control?" (This last meta-question will take you to a meta level). "Do you have awareness that being in control, in the way you have described, won't always get you the results you want?" Aim to pace the person before you offer such a reframe. Expand his model of the world by suggesting that there exist different kinds of results, some involve wants that you want, some involve ones that you might not want. ←

Sometimes we find it highly valuable to delete those limiting and non-productive beliefs. Beliefs that limit set up expectations which, in turn, create perceptual filters. Then we begin to view the world in such a way that we see things that reinforce our limiting beliefs. ← When we do that, we also begin to delete everything else that does not fit that perceptual filter. And, of course, in the long run this prevents and sabotages sensory awareness. So set the belief aside temporarily to see experience, to notice what else exists out there.

"I am tired, but I want to go out tonight." The structure of this statement creates such meaning that everything after the "but" carries more importance than what goes before. "But," after all, usually functions as a form of negation. The person feels tired and wants to rest, but rest does not hold as high a rank on his value list as "wanting to go out". This functions as the opposite of the common "Yes, but...". Linguistically, "and" functions as a connective and so links ideas together. "But", on the other hand, separates and disconnects ideas.

Try counter-examplifying this statement: "Being knowledgeable means you won't be loved." You have many responses within NLP whereby you could deframe and reframe this. You could exaggerate each side of the EB=IS formula, first the EB then

the IS. Exaggerating, in fact, often assists a person to find her or her own counter-example. You could also identify the complex equivalence within this and challenge it by extending frame. "Say, you yourself are using very knowledgeable words to tell me this!" Or shift the referential index: "Have you ever spent time with someone you thought as knowledgeable and yet also lovable at the same time?"

CHANGING TIME FRAME PATTERN

As with other sleight of mouth patterns, when you reframe the time structure and relation of events to each other, you *alter the meaning* of those events. We often feel this as very impactful regarding some experiences—like making decisions. Indecision indicates a flipping back and forth between two choices. As such, on the indecision threshold, it can amplify it and push it over the point of threshold.

I once heard Chris Hall describe a point in her life when she had come to "a point of indecision". She said, "So in my mind I went out to my future, and then to the end of my timeline. From there I then looked back on *the decision point* of this day when I was attempting to make a decision. When I did this, the process brought about a dissociation for me. The effect of that was that *some new criteria* came into play thus providing me the need information and frame from which to make a good decision. Now I could play each scenario out and more fully notice the values of risk, fear, hesitation, etc."

When we *change the time frame of an event* we often allow larger level values to come into play that will impact the decision. To the question, "What do I fear?" and the state of fear itself, it often helps to gain a sense of the size of our fear's context by changing the time frame in our mind. We can use this sleight of mouth pattern on ourselves to replace our repeating and looping auditory digital worries when we get caught up in the state of indecision. We can think of this technique as that of tracking people forward in time or future-pacing. —————→

Some of the sleight of mouth patterns utilize *the consequence frame*. This pattern involves reframing the context by the use of exaggerating and asking a hypothetical question. "What if you do get this or that, then what will happen?" One man made the comment, "I want to be calm so I can set her right." This sleight of mouth pattern would involve four questions:

"What would happen if you do?" "What would happen if you don't?" "What would *not* happen if you do?" "What would *not* happen if you don't?"

Notice the effect responding to these four questions have on you. Does it not create a set of internal representations that generate both the push and pull dynamic? "Wouldn't you want that future **now** so that it could become your present reality, wouldn't you?" ←————→

Some sleight of mouth patterns utilize various larger level **meta-frames**. These patterns chunk up to various levels. "What if everyone in the world took this position, how would you feel about that?" "Obviously, this belief comes out of your model of the world; but what I now wonder about concerns where you got or created that model in the first place? And how productive has it been?"

"Just" often functions as a limiting and/or discounting representation. "You are *just* (or only) doing this in order to help..." "That's *just* a feeling..." "That's *just* like a woman for you." The first statement declares that I only have one motivation behind my behavior. Besides mind-reading, it uses a universal quantifier and thereby creates a representation of a very simple, black-and-white world.

You can also use sleight of mouth patterns to undermine linguistic structures that you do not find enhancing for yourself. Suppose you wanted to say, "Regarding the auditory digital channel, we have understated its importance". Now communicate this with a tonal pun on the last word. What effect does that have?

Finally, recall the two kinds of word definitions. Sometimes we use words to equate with another word or words (a complex equivalence). In another case, we use one word to point out some experience or referent. It functions as a referencing word indicating some aspect of reality. And equating definitions and referencing definitions function at different logical levels.

CONCLUSION

Now as you take these communication forms within the sleight of mouth patterns, if you think about *communicating with them as a dance*, rather than a war, then you can allow yourself to feel free to use these rhythms of thought with elegance and grace as you do **conversational reframing** with people. You now know many dance moves you can make with people to move them into a more solution-focused orientation. It provides you ways of dancing at all kinds of logical levels as well!

Your ongoing learning about the sleight of mouth patterns as a way for using the meta-model will probably move from the state of feeling unconvinced that you can't do it and that it represents something too complicated, to a point where you experience much doubt about it, which, of course, indicates a strong belief that you can't. Later you will move to feeling unsure about it and beginning to wonder if it might become a possibility for you to learn and use. Then later to thinking, "Well, I see it as possible. Although I don't believe it is very probable." Next will come the state of feeling motivated and wanting it learn and use the patterns. Finally will come the setting down state to learning and putting the patterns into effect in a way you find effective and elegant for your communications. —————→

Part Three

Neurology

Chapter Six

MASTERING THE NEUROLOGY OF NLP

Neurology in NLP refers to anything and everything connected with the human nervous system in its abstracting from the world beyond the skin. Within this domain of "neurology" we locate the sub-domains of *the human sense receptors* which first abstract from the energy manifestations "out there" and which bring that information into our "world" via neurotransmitters and bio-electrical impulses. Neurology refers also to the part of our brain that processes, codes, transforms, and outputs sensory-based information, to wit, *the representational systems*.

Within the context of neurology also we do our highest level of *linguistic processing*. This explains why lesions, drugs and damages to the nervous system can radically affect the way our "mind" thinks. Neurology refers to *the "states" of consciousness* that we go into in response to our abstractions. Neurology also describes that which becomes "programmed" with our thinking, so that we perceive (a neurological function) through our belief filters, understanding filters, meta-programs, values, etc.

As we delve into this subject, we should also remember that we do not deal here with linear processes, but **systemic processes**. The brain that produces consciousness functions as *a system of interactions* with the result that language affects feelings, and feelings affect language, and perception affects both, etc. To speak accurately, then, we must use hyphens and hyphenated words (Korzybski, 1941). Hence we talk and write about mind-body, linguistic-neurology, etc.

In NLP, we begin with the realization that when it comes to our experience and use of the representational systems, *we all differ*. We do not all see the same way. Numerous facets of our eyes can differ from each other. Our discrimination abilities and levels of acuity also differ. What we find crucial for each person consists of learning to train our eyes to make more and more discriminations within submodality qualities.

Yet how do we do that? How does that process work? Obviously we have to use and become conscious of using our senses. We have to spend time "seeing". We have to take mental snapshots of what we see. As you take such snapshots, close your eyes to see if you can reproduce (re-present) what you just saw. If you do not find the internal image really clear, snapshot it again, and again. I use this procedure as homework with clients who have difficulty with learning, remembering, attention deficit, etc. We can do the same thing auditorily, kinesthetically, etc.

An essential part of this process consists of *receiving and using feedback*. In fact, the process of using feedback to develop and train representational skills comprises probably **one of the central keys to genius** itself. After all, geniuses make discriminations in their representation systems to a much finer degree than others normally do.

EXPANDING AND DEVELOPING IMAGES

Learning to See What You See & More

Regarding vision, *there exists two different ways to see*. We can see (1) in detail. Let's call that "detail vision". Then we can also see (2) in context, or what we might call "contextual vision". This distinction arises from the physiology of the eyes in seeing. For instance, if you defocus your eyes, notice how

you will thereby blur the details in your perspective and bring movement into focus in your peripheral vision. Try it. Scan first to get the gestalt of the situation and then scan a second time to get the details.

We have within the process of seeing a "window of sharp focus" with which we view the world. We use this to keep scanning things. You might also want to notice that vision will often *splash*, so to speak, when a detail impacts the mind.

Now at the heart of all of our patterns and habits lies the principle of habituation. This perverse tendency in our nature enables us to keep on doing whatever we have already begun to do. This works great if what you currently do works. Of course, it becomes a big problem when what you currently do does not work.

In childhood, we first begin to learn how to cope with situations using our representation systems and the discriminations we can make that inform us about the world around us. Consequently, as we grow we tend to *use over and over the systems* that provide us with what we believe consists of the most useful information. By this we eventually learn to make more and more discriminations. Yet this process can lead to creating **unbalance**.

We can become so used to and good with one sensory system, we might forego ongoing development of the other systems. To develop your other representation systems now, you will have to stop your usual patterns temporarily. Put them on hold, and consciously focus on developing the others.

There also exist two ways for using the visual remembered facet of your visual system. When you use remembered images, you can remember them in detail or in context. This reveals a digital either/or choice or situation. So the question for you consists of this. What did you store in your memory banks in the first place? And, how did you code those pictures, images, internal sights originally?

We find that most people can remember photographs in detail better than actual seeing. The flat image of the picture recalls our memory and refreshes it, and it does so in that form. Therefore how you store data determines to a great extent what you can retrieve. We might say, "As you store - so you receive!"

This has several implications for the problem of forgetting. With the phenomenon of forgetting images, sounds, experiences, etc. from childhood, several possibilities lie before us:

(1) We didn't record the memory in the first place. We blanked it out. It didn't input.

(2) We might currently experience a kind of pseudo forgetting. After all, we have both short-term memory and long-term memory. And we take into the long-term memory by going through the short term memory. Yet ultimately we will only remember what we "processed" in the first place.

(3) We may have the ability to "recall" it even though we can't "remember" it. In psychological experiments about memory, these two key ways govern how experiments seek to establish what a person remembers. First, we may directly ask for the person to actively remember. Second, we may have the person recognize previously learned information.

The images which you *visually construct* provide another central facet in genius. And, again, two ways distinguish our ability to visually construct images. We can create visual pictures that have great detail and specificity and we can create pictures that focus on their context.

Consider the strategy of: $V^c \longrightarrow V^e \longrightarrow V^r/V^c$. The ability alluded to here involves making comparisons between visual images. you would use a split-screen between what you remember and what you construct and then go backwards and forwards doing comparisons and contrasts. You could then play two or four movies in your mind and pull out the similarities and the differences between them.

In effective reading, a person makes constructed pictures out of the external visual words (V^e) on the paper or in the book. In mathematics, a skilled person often has an internal constructed blackboard as part of their internal mental image, and upon that they do their calculations! What all of these processes have in common lies in the translation of technical data or abstract data into internally constructed images or diagrams.

DEVELOPING AND EXPANDING

Learning to Hear Accurately And To Creatively Construct Hearings

While the visual system enables us to make space or spatial distinctions, the auditory system enables us to make time or temporal distinctions. The auditory system, in fact, enables us to make temporal distinctions at a very low fine level.

Regarding tonal sounds, we have different abilities in hearing the higher and lower frequencies. We measure levels of sounds in decibels. On a continuum, they go from:

Chart 11

0dB $\longrightarrow$ 20dB $\longrightarrow$ 60dB $\longrightarrow$ 100dB $\longrightarrow$ 120dB
most discrim. loud hurting

The factor that we recognize as *the qualities of sounds* has to do with repetition rate, pitch, rhythm, etc. We recognize sound as "noise" when it has a non-repetition pattern. For suggestions about training yourself with regard to your auditory skills, think about training yourself to hear sounds two and three times as loud as you now do; develop the ability to hear and read far more expressiveness in the voice.

We have two types of hearing just as we have types of seeing. We can hear in detail which enables us to repeat the words we have heard verbatim. A person who can naturally do this will

tend to become *sequential* in processing/thinking. This refers to focusing on one thing at a time. Such people tend to not like interruptions at all. But once they do take a break they can do anything else.

We also may hear in a contextual way. This occurs when you get an overall impression from the words and then squeeze out, so to speak, the emotional impressions which the words and talk leave on you. This person will accordingly become aware of little or less content and it may describe the person who loves chaos, and who can do several things at the same time. This person will need lots of contextual input.

With regard to *auditory tonal remembered*, this provides the distinctions which enable us to hear voices on the phone and immediately tell one person's voice from those of perhaps several hundred others. This coding of the remembered auditory provides us with a way of sorting to make distinctions between voices.

Two kinds of auditory tonal remembered hearing exist. We can do it in detail and/or in context. Question: How can a person function as a polyglot? What would enable a person to handle several languages with all the different sounds, words, phrases, etc. so that the person would not mix up the different languages? Obviously, he must have some way of *storing the different languages in different tones and/or rhythms*. He probably has developed a different physiology (K) for each language. And indeed, we find precisely this in such persons. To train yourself in your auditory tonal remembered capacity, expose yourself to more and more tones and to paying attention and making ever finer discriminations.

The representation system that comprises *auditory construction* refers to making up new and different sounds. In our culture, this has become a very weak "sense". The role of radio, stereo, records, etc. has caused this skill to degenerate in our culture. Today, we depend too much on an external representation of the sensory data so that we end up coding and representing less and less of it in our heads. Accordingly, many

people have a real problem in coding such representations. This results in the lack of good internal representations of auditory sounds. To develop this skill in yourself, simply practise adding to your repertoire of sounds, tones, voices, etc. that you hear. Then start doing a lot of auditory construction with those sounds. As you creatively combine and mix pictures, do so with sounds.

Part of the problem of sensory stimulus overload concerns how it leaves people with little or no time for incorporation. We thus experience sensory stimulus *overload*. Then that, in turn, makes the sensory information that does come less impactful. It becomes diluted and mixed. This underscores the importance of giving yourself the gift of silence so that you can engage in some sort of meditative time. Only then will you have the chance to code, process, play with, mix, and synergize the various pieces and components of your experiences.

Of course, what could I also say about the problem that overload has in terms of "the structures of mental madness"? If a person inputs and inputs and never incorporates, digests, and integrates, but experiences all the data simultaneously, this will make for confusion, literally, the "fusion" together ("con") of many divergent pieces. Then a person would suffer from the failure to make distinctions.

THE AUDITORY DIGITAL REPRESENTATIONAL SYSTEM

In NLP, what we call "auditory digital" we also, at other times, call by a variety of terms: self-talk, internal dialogue, etc. We represent this with - A_d . If the symbols A_t refers to the auditory sounds, then the symbol A_d refers to "making sense or giving meaning". In this meta- sense, we abstract and attribute significance to the previous experiences and thereby enter into the semantic dimension.

Accordingly, this sensory channel for representation lies at the heart of our humanity - the heart of our uniqueness as "time-binders" (Korzybski, 1921). By enabling us to give meaning to our life, activities, actions, behaviors, experiences, etc., this representation system provides us with the ability to do the high cognitive thinking of "logic, reason, and rationality".

To use Alfred Korzybski's "levels of abstraction", after the level of the sense receptors that abstract as they bring the energy manifestations from the outside world into our nervous system, comes the abstraction level of the sensory systems that activates corresponding parts of the brain (the visual cortex, auditory cortex, motor cortex, etc.). After that comes another highly logical level of abstraction—when we "make sense" by saying words and creating linguistic structures to represent the sensory level.

If you think of the play on words involved in the phrase, to "make sense", then you realize that, in a sense, the auditory digital sense comprises our **created sense**. Consider also the fact that we have no natural receptor in our organism for this auditory digital sense as we have for the other "senses". Where then do we do our "word or language thinking"? Inside! Within our brain - within our left and right hemispheres and in our associated cortex. There we "make" up or invent conclusions, abstractions, generalizations, etc. This "sense" comprises our human meaning-making sense and serves as the basis for our linguistic nature as beings.

A further consideration reveals that this "sense" seems to go on infinitely. Alfred Korzybski expressed this in his work, *"Science and Sanity"* when he said that when it comes to words and language, we can always create more linguistic abstractions (meanings) about the words and abstractions we just made. We can always "go meta" to whatever we say and say something about that. In this sense, the language sense functions in an infinite and multi-layered way.

We call the language sense **digital** to distinguish it from the language and sounds that we describe as primarily **analogical**. Conversation involves both the analogue facet (involving *how* we say something) as well as the words and linguistic structures (the digital) that describe *what* we say. Together these two facets of language can create powerful experiences.

For example, if you use some words and language forms to designate and reference something you evaluate as horrible, scary, terrible, frightening, etc., and use a tone of voice, volume, breathing, etc., you can generate some very strong and powerfully negative emotions in yourself and/or others. You can do this intentionally or unintentionally, to your benefit or to your detriment. ←

Tones, in fact, play an essential role in creating states and moods. Yet as Richard Bandler says, in American society most people seem to behave as if tone-deaf to the impact of the auditory tonal. Which sense most highly drives you? Does something have to sound right or make sense in order to convince you?

When you remember words and those memories create powerful feelings within you, you have a circuit that goes: $A_d \rightarrow K^r$ (remember). This describes the function of words in our nature; they enable us to sense and feel "meaning" and "meaningfulness."

One way to code remembered words and language itself involves linking them to various kinesthetic sensations so that a word or statement carries a certain "feeling". Setting up an $A_d \rightarrow K^+$ circuit encodes the linguistic at the neurological level.

Another facet about the auditory digital system, since it carries our words, language, statements and therefore our beliefs, understandings, philosophies, etc., many people tend to over-identify with their A_d and interpret it as themselves. It has the impact of generating the sense, "I **am** my internal dialogue!"

Have you ever fallen victim to that one? Yet this meta-level abstraction about your identity in terms of your words almost always creates more limitations than it does resources.

The question then becomes, *who has got whom?* In human psychology, a basic principle exists that links control with identity. It goes like this: that which you identify with your sense of your "self," you grant power to control you. Conversely, once you dis-identify with that idea, event, person, etc., then you can take charge of yourself and control its influence over you. Make ideas, words, language, etc. your servant so that they serve you well; refuse to bow to them in a mindless way.

In this way, *the ability to dissociate from your own processes* begins to build within you the ability to master or control the very process. If you identify with your emotions, then you essentially empower your emotions to control you. You become their slave. The same occurs with whatever you exalt by identifying with. Actually, you exist as more than your A_d behavior! So don't limit yourself to merely the words in your head about anything, not even yourself! Such "**word cages**" can severely limit your possibilities. So, maintain an awareness that your language sense, like the other senses, merely operates as a representational function that you use, and "is" not you.

Now for another important question regarding words. *How do you turn off your A_d channel and representational functioning?* Can you turn it off? Since the auditory digital function can create so much of our downtime processing it can severely interfere with being in uptime. So what can we do about it? How can we control our language representational function? How can we develop an on/off switch to our Auditory Digital sense?

(1) Meditation. Eric Robbie says that to deal with it by stopping it altogether takes about 10 years of training in some form of focused meditation.

(2) Interruption. Many people essentially jam their auditory digital channel by developing and using some form of a meditative mantra. This interrupts the internal languaging.

(3) Re-language yourself. You could substitute a new A_d line [in the form of affirmations, permissions, suggestions, etc.] or by inputting new lists, procedures or by reframing the meaning of your words.

(4) Use Trance. You could go into a trance state to a pre-verbal time before you knew language, anchor that state and then rehearse getting back that pre-verbal state.

Of course, **the Catch-22** of growth, and even of NLP itself, centers on the fact that we can learn all the right "jive", all the latest verbalizations, words, lines *without ever changing*. When you experience and practise a technique, you will usually do that in an associated state. When you do not experience or practise the reality, but just "talk about it", you will operate from a dissociated state. These represent different logical levels. It often provides you the front door so that you can begin to use it, get to it, and access it.

We do that with almost all NLP exercises. Thus the induction line: "Think of a time when you really felt comfortable... when you felt very confident... when you had good boundaries..." We manage the files of our experiences with words and linguistic labels for categories. This shows the value of the A_d Remembered category. We can use it to assist us in getting information back. The A_d Construct category enables us to use words to map out new and different experiences.

DEVELOPING & EXPANDING SENSATIONS

Learning to Feel More

To Construct More Feeling Representations

How often do you think of **calibration** as a visual external process? In practitioner training, we practise calibrating by having someone look for change in the face, eyes, lips, coloration, eye blinks, pores, breathing (rate/location/depth). From a strategy standpoint, this process involves a V^r/V_e over time. We can also do this auditorially: Λ_d/A^r . How? By dividing skin color into ten categories in your mind and then noting the changes, or the breathing.

What about kinesthetic construct K^c and kinesthetic remembered K^r representations? To chart these two states involves charting the sensations that happen to and within the body.

Kinesthetic external refers to *real time sensations*. We have on our skin five sensors. These sort for different qualities: texture, pressure, temperature (hot/cold), moisture and "pain" (which means the body's interpretation of something wrong). How well refined do these sense qualities operate within your body and consciousness? "*Coming to your senses*" with regard to them entails noticing, paying attention, registering, and recording them so that you have good access to them and so that you can utilize them to make clear distinctions.

Kinesthetic internal refers to our internal sensations within the body. These include our visceral feelings involving our skeleton musculature, bones, tendons, etc. The problem with noticing and recording these sensations involves the state of homeostasis. This body state of equilibrium, which various mechanisms operate to create, essentially means that in the state of homeostasis we have no awareness of our sensations. When things manifest a nice level of balance, we find the sensations more difficult to notice. But let the body get out of homeostasis, then we experience discomfort and become highly aware of our body's internal sensations!

The coordination of our system of muscles which we refer to as *movements* involves two kinds: gross and fine motor skills. The digestive system with its sensations involves the mouth, throat, and stomach where we experience hunger, fullness, gas, etc. These affectors strongly and significantly affect our moods. Our urinary system also has sensations, as does the cardio-vascular system of heart and lungs. How do you sense your internal organs when you feel relaxed? How do you experience the pulse waves in your body—in the finger tips, wrists and arms, etc.?

The *respiratory system* involves the process and function of breathing, and serves as one of the most powerful responses that you can pace in another person. Breathing, in fact, represents the function used by the yogis to override their autonomic system. Breathing stands as the only part of the autonomic system that also exists under our conscious awareness. This thereby provides us an access to our autonomic nervous system.

The turbinates of the nose (the thin plicated membrane-covered bony plates on the walls of the nasal chambers) provide a way for us to breathe through the nose. Some have described *the sense of smell* as "the express-train to the brain". Why? Because it does not go through the cortex to register its information. Breathing through the mouth causes the loss of energy and strength; a better choice involves breathing from the nose. Breathing from the stomach offers one of the most effective means for relaxing. The normal range for most people consists of 12 to 20 breaths per minute. Yet the yogis think that six breaths demonstrate the optimal.

Vision breathing tends to occur high up in the chest and in a shallow manner. The most healthy way to breathe comes from the stomach and diaphragm. Babies breathe in this most natural way. And it does represent a most natural way. *Kinesthetic breathing* provides us the optimal oxidation. It also reduces stress if we do it in a slow, rhythmic and regular way. The rhythm of our breathing and of our heart indicates two basic rhythms of the body.

The human nervous system comprises the system of awareness. We have the voluntary nervous system—one of the major movements of the body. We also have the autonomic nervous system. The sympathetic nervous system speeds the body up whereas the parasympathetic nervous system slows the body down. The process of balancing sympathetic and parasympathetic nervous system is achieved by using your breathing. Using the inhaling and exhaling, change the ratio of inhaling and exhaling: inhale slowly, exhale slowly.

In the kinesthetic system the nostrils play a central role. We exhale differently at different times. No one side dominates; both dominate at different times. This changes every 90 minutes. When you breathe through the left nostril this indicates that during that time you operate more out of your right hemisphere. It has become more dominant. Right nostril breathing indicates you currently operate more out of your left hemisphere. You can change this. Simply lie down and put your arm under your shoulder. This will shift the circulation. You can shift hemisphere orientation also by putting your hand under the opposite arm pit. Or, close one nostril until the other takes over. At the point of switch normally, there's a few minutes of euphoria.

Wyatt Woodsmall says that in the kinesthetic balance system most of us suffer from bodies 20 to 40 pounds off-balance. Try the scale test to discover this for yourself. Imbalance here can lead to developing emotional off-balance as well. By getting into kinesthetic balance we facilitate emotional balance. And given the importance that balance plays in many skills, its importance here becomes evident. Two additional systems that greatly affect our sensations consist of secretion of the glands and reproduction.

Kinesthetic remembered (K^I) refers to remembering what a sensation felt like. This kinesthetic memory plays an important role in keeping the body automated and in a good state of homeostasis. Such muscle memory for movement leads to the

often used strategy of a kinesthetic comparison by which we make the judgment that something "feels right" ($K^e/K^I - K^+$). Aim to encode the K^I into your nervous system as the bottom half of the comparison.

How do you install this? By doing a continual contrast between what you evaluate as right and wrong. Use back and forth exercises to do this. For example, putting yourself in the right physiology for throwing a bowling ball. Do it, then break that state, shake off the sensations, and then see if you can return to that kinesthetic remembered state. You will also need to create a feedback mechanism which will allow you to come short, go long, and then start refining the "sense" of distinctions.

The key to developing and refining these kinesthetic senses lies in getting immediate feedback to your actions, responses, postures, breathing, etc. Immediate feedback plays a very crucial role for development and progress that depends on a refined kinesthetic awareness. Such feedback also fits the unconscious mind. Delayed feedback, on the other hand, functions better for the conscious mind and also has less impact on changing behavior. The effective use of immediate feedback creates lasting success patterns. —————>

We can get the kind of feedback that we can mark and measure our responses by using biofeedback. Using various biofeedback techniques enables us to learn to control even the autonomic functions. This demonstrates just how important feedback is in the process of skill development - of any kind. Without the information that immediate feedback provides, we end up guessing and supposing whether our efforts hit the target or not, and if not, to what extent, in what way, in what direction, etc. No wonder feedback plays so crucial a role in the learning of any skill. And the more instantaneous the feedback, the better and quicker the skill development.

We can use our K^I representational system to recall the effect of a drug and use that remembered sense to activate the healing processes of the nervous system - even without taking the drug. This would provide us with a way to obtain the benefit of a mood-altering chemical - with no side effects.

Kinesthetic construct (K^C) refers to the high level skill of **constructing** in our mind-body a kinesthetic sensation. As we highly develop this sense, it enables us to obtain various levels of actual physiological control: temperature of skin, blood flow, heart rate and also to achieve mental control of our brain waves (beta, alpha, theta, delta). Mystic training develops this by relaxation and training.

Since the word **sensations** may refer to either "feelings" (K) or "emotions" (K_m) in NLP, we need to distinguish carefully between these two phenomena. Emotions exist as a matrix of sensations in the body *plus* an interpretation of those sensations. Our auditory digital labels provide us with code names for these complex phenomena: love, anger, hate, joy, jealousy.

Kinesthetic remember (K^I) **of an emotion** functions in very much the same way as what we refer to as "states" in NLP. The powerful thing we need to remember in working with such lies in the fact that we can re-experience emotions, any emotion, in the here and now that we have once experienced. We don't have to wait. We can remember what happiness felt like by recalling the sights, sounds, sensations, words, meanings, values, etc. and induce ourselves into a happy state. We can so run our brains! We do not have to wait around to "become" happy. Actually, **remembering** plays a role in almost all of the emotions we experience anyway. So wouldn't it manifest a waste not to recall the more positive emotional states most of the time anyway? —————>

To adopt a *master practitioner attitude*, aim to develop and maintain a **healthy and joyous mind**. Do this by putting yourself into a joyful state frequently. If you want to meditate—then induce in yourself a state of ecstasy so that it becomes a lot of fun to do so. —————>

We suffer from *pure illusion* to think that we have no control over our emotions. We do! We can run our own brains. To think otherwise reflects one of the most dominant culturally conditioned programs that far too many naively accept—and to their detriment. We can take response-ability for our emotions and feelings precisely because **we create them anyway**. They arise as products of our consciousness - our nervous system!

Further, all of our emotions have a temporal component. Notice how we have them represented and experienced in terms of time - in terms of the past, the present, and the future. To experience guilt, grief, and sadness you have to adopt and code your internal representations with a past orientation. You have to orient yourself and your representations more for the never-ending present to experience boredom. And we experience anxiety, on the other hand, as an emotion of the future. Atemporal emotions, like meaninglessness, involve a different way of structuring time.

One structure for neurosis involves imaging the grief that you will experience, or could experience, at the death of a loved one, and then feeling it *now*! The strategy would go K^C (3- D image of loved one dying from associated first-position) - K - (accessing the negative kinesthetic feelings). What solution can we offer to a limitation like this? Rearrange the components, sensations and interpretations of your emotions. Code it as "the future", as "not now", in black-and-white, etc.

SYNESTHESIA

*Creating Neuro-Circuits that Streamline Experiencing
And Create Wild & Wonderful Synergistic Patterns*

As a master practitioner in the art of NLP, how do we define an analogue? When you think about a physical touch on another person, sometimes it will function to pace the person, sometimes it will lead them, sometimes it will set or fire off an anchor, etc. Its function depends entirely on how that person

has associated that touch with some experience between you and another person over time. As any new experience becomes associated with another experience we create an "anchor".

Now the problem in some structures of confusion lies in how one presents or structures an either/or pattern that does not fit the reality of that context. For instance, an either/or as a digital coding usually does not fit analogue situations. In a digital either/or choice something simply can't exist in two places at once. The light switch stands in the "On" position or the "Off" position. The digit on the watch reads "5" not "6". In an analogue situation, the digital coding creates a limitation. For the "something" under consideration may occur in much more than just one of two places, it could occur in a hundred other places along a continuum. We could find that something anywhere along an infinite range of places.

Obviously, both digital and analogue responses can become "anchors". In one sense, we find digital anchors easier to deal with and manage since we experience them as more definite, clear, and discreet. However, analogue matching, repeated often enough, can also function as an anchor. This precisely describes what we mean by a **sliding anchor**. Here we may start at the top of someone's arm and anchor a response by sliding our touch just a bit. We have them access the state again and slide our touch just a little further. If we continue this process, we can cue their neurology to respond a whole lot more than they experienced in the original state.

Regarding the meta-programs of options and procedures, at first these seem like absolute digital choices. But then again, people who sort for procedures tend to also want procedures about their options! And people who sort for options in the way they orient themselves to adapting to reality tend to want options in their procedures. So how do we describe this? Further, auditory digital persons often get stuck on specific levels of logic until nudged to go elsewhere.

Beyond digital and analogue, other ways exist whereby we can code experiences. **Synesthesia**, which means "a bringing together", describes one such choice. Here an overlapping of the representation systems occurs with the effect that when we or someone else elicits one modality, this automatically and immediately evokes response and representation in another modality. We can't categorize this as either digital or analogue.

Synesthesia refers to a neurological circuit that has become so "hard wired", as it were. An overlap of representations occurs, for instance when someone sees blood and feels terror (see-feel), hears a harsh tone of voice and feels fear (hear-feel), hears some soft music and feels relaxed (hears-feels), smells a scent and sees colors (smell-see), sees a frown and hears bad internal critical voice (see-hear), etc. These synesthesias may function as either resources or limitations.

"As you continue to hear me talk about these words, you can see yourself using them to improve your communications on a day to day basis." When a stimulus permeates experience in other levels of the representation systems and evokes other modalities of awareness, then you have synesthesia occurring.

Notice what color comes to mind when you hear the number four? How about seven? And ten? What colors do you have associated with various tones? The color of a soft voice? A tense voice? A loud shriek? A deep resonant voice? Can you imagine a voice that feels as smooth as silk? What do you make of "a loud jacket"? What do you *feel* about the words and tones that you hear in ordinary conversation?

Now to enrich your internal representational richness in these things, *give yourself the opportunity to play around with synesthesias*. Take colors and see how they connect up with sounds. Take sensations in the body and see how they connect up with sounds. Look for and listen to all of the synesthesias that you can perceive in other people's language patterns.

What does all this lead to? We can consciously use modalities and submodalities in our communicating so as **to richly enhance our auditors**. For instance, we could use lower tones for communicating comfort and relaxation even if the information might otherwise arouse anxiety in the listener. We might use more rising tones and bright colors for generating movement and energy. We might use various rhythms in speaking for flow, and lack of rhythm to communicate that we would prefer to become disjointed, disconnected and/or deframed. You already know from NLP hypnosis training that when you lower your voice it calls for more attention because it tends to evoke a command mode in people.

The following offers you **a synesthesia exercise**. The design will give you more practice eliciting change over circuits and linkages in A - V or A - K representational systems. Person A begins by saying the numbers 1 through 10 with a particular voice quality attached to each; to which person B responds by saying whatever color (V) or feeling (K) that number brings to mind. After B has identified specific images and sensations that he/she has linked to that number, Person A should repeat the numbers, varying the tonal quality and notice what happens.

The following offers another synesthesia exercise. Use it to practice eliciting synesthesia within the context of storytelling. Let Person A tell B a short story using one representational system and only varying the submodalities. Person B then tells the story back to A but shifts the submodalities while noticing how A responds. —————>

CONCLUSION

The fact that you represent information in your head, in your visual and auditory cortexes, in your motor and associative cortexes, etc., falls within the domain of neurology. Such internal representations (thoughts) partake of a sensory- neurological, linguistic- neurological nature. But the truly good and empowering news regarding this lies in the fact that **we can develop and expand our codings and resources** by expanding and developing our ability to represent information, construct, and alter those representations, and make ever finer and more useful discriminations. And we can begin to do that today, can we not?

Chapter Seven

THE WILD AND WONDERFUL WORLD OF SUBMODALITIES

In becoming an NLP practitioner, we learn that ultimately we experience our subjective sense of "experiences" at the submodality level. We learn that the mere image or sound or words that we have in our heads do not alone create our internal experiences, but that more specifically the qualities of those sights, sounds and sensations cue our brain-neurology about how to feel in response to such.

We do not begin to implement our goal of staying fit and trim merely because we hold a picture of that goal in our mind. What activates our nervous system to exercise lies in the submodality qualities of that picture. Perhaps seeing it in color or as a movie rather than a snapshot. Perhaps seeing it as very sharp and close. Or perhaps seeing it from an associated position and hearing the words, "Just do it!" These submodality qualities and codings provide the brain-body the qualities that make "the goal motivating" for us. A far-away black-and-white snapshot would create an entirely different experience inside.

Submodalities function like the off-on switches, so to speak, for consciousness and experience. In a computer, thousands of off-on switches send electronic impulses down one decision tree path versus another. Submodalities perform a similar function in our brains. This briefly explains our statement that we experience "experience" at the submodality level.

What then does it mean to master the sub-field of submodalities? What qualifies us to become recognized as a master at this level of experience? How do we go about trying our intuitions and cognitions about the functional role of submodalities?

Obviously, it begins with **skill in recognizing submodalities**, as well as recognizing those submodalities which function as "drivers" in ourselves and others. Only then will we develop skill with the set of technologies derived from submodalities. And, ultimately, it lies in a given individual's *driver submodalities* that run his or her show. So, shifting them can bring about tremendous metamorphosis.

Beyond the recognition skills, come *skills with submodalities in elicitation, design, installation, and interruption*. Thus we become skillful in recognizing and creating syntheses at the submodality level.

"HAVEN'T I MET YOU SOMEWHERE BEFORE?"

Eliciting And Recognizing Submodalities

The following offers a submodality elicitation exercise by which you can tune yourself up for recognizing submodalities and especially for those submodalities that make "all the difference in the world" to you - e.g. your *driver submodalities*. This exercise will assist you in discovering the range of variation in your own submodalities. It will also assist you in beginning to visually recognize submodality distinctions in others.

Chart 12

V	A	K
Location	Location	Location
Distance	Distance	Intensity
Movement	Volume	Duration
Brightness	Pitch	Movement
Contrast	Tone	Rhythm
Focus	Rhythm	

Begin this exercise by facilitating in your partner an **uptime anchor**. Next, begin to elicit from that person a *positive experience*. Have the person access the analog distinctions suggested in the above list, one at a time. As you go very slowly, gradually vary each submodality to get a sense of what those variations do for the person's inner experiencing.

For example, you might want to begin to brighten image to the point where the feeling begins to change (where it may get to threshold), and then stop, and back off slightly. Then vary the same submodality in the other direction (from brightness to dimness), stop and back off slightly. When finished experimenting with the range, bring the submodality back to the original or "normal" intensity. Ask the person experiencing the positive state to notice his or her own submodality range in order to calibrate his/her own system.

Especially notice which of the variables you find most useful in changing the intensity of the experience. Person B should continue to calibrate all the time to the experiencing person and assisting them in accessing only one variable at a time. As you do this one at a time, notice the range and calibrate your own system. Find the driver submodality (submodalities) for yourself and the other person. Finally, take your three main drivers in each submodality and combine them. Do all at the same time and notice the effect it has. —————>

With this learning about **how to drive your own submodalities** you can intensify any experience of your own. —————> And the ability to so amplify your own inner states obviously provides you with the ability to create a propulsion system so you can "Go For It!"

Advanced Calibration:

READING SUBMODALITIES FROM THE OUTSIDE

Do you think that it lies within the realm of the possible to read submodalities *from the outside*? To what extent do you think you could possibly tune your calibration skills so that you could tell when a person entertains an internal image in

color versus black-and-white? A fuzzy picture versus a clear one? An image they code as close versus far away? A sound they hear inside in a panoramic way versus one located in a single location?

Master NLP Trainer Eric Robbie believes such lies in the realm of the possible. He accordingly designed much of the following training to accomplish just that.

Your own ability to access a strong uptime state lies central to such calibration to the internal experiences of others. This refers to turning on all of your sensory awareness. Further, it would not hurt if you go into fast time so that you sense yourself as going twice as fast as the world around you moves. Third, you will also need to learn to make some distinctions about people, their neurology and their states about which we can make distinctions - distinctions for which we have few, if any, words.

A good place to begin lies in **calibrating to people's internal dialogues**. Now to do good calibration work with this facet of internal experience, you will need to train yourself to watch for *the analogues of the auditory digital* representations. This refers to watching for movement/s in the jaw and lower mouth as your subject "thinks". Do they subvocalize? What kind of a rhythm do they generate with their internal dialogue that may show up as muscle movements in their jaw and/or mouth?

What about detecting a person experiencing two dialogues going on simultaneously within their minds? Have a partner debate a decision back and forth within themselves without talking and notice. What do you see? Do you see their head moving back and forth? Do you discern any pattern to it? Does it seem that they have their voices or representations stored in two different places that they go back to from time to time?

You will not find it uncommon at all for a person to have the two internal voices sorted spatially in different locations. Now have your partner (then you) drop the jaw while having the

internal debate and notice how this affects things. Often it will cut off the internal talk completely. With some people it will just reduce the amount or speed of the internal dialogue. What do you notice in yourself? In your partner? By changing the kinesthetics of your mouth and jaw, you can often **interrupt** those kinesthetic patterns and/or powerfully affect the internal experience.

The auditory digital representational system provides an encoding for our learnings. It consolidates our highest abstractions; it encodes complex and philosophical understandings. These functions describe some of the most important roles which language plays in our lives. Further, we grew up in an educational system that rewarded words and language by grades. From such experiences we may have come to over-value or over-trust words. We have come to live too much of our lives in our auditory digital channel and increasingly move to away from the first levels of sensory experience. This can have harmful effects upon us such as preventing us from truly encountering life at the sensory based level. Words can get in our way from experiencing things in new and different ways. Fritz Perls' classic statement said, "Lose your mind and come to your senses."

The following exercise will allow you to play with your submodalities and to tune up your intuitions about them. The design here involves enabling you to calibrate to other's internal experiences with more accuracy.

In groups of three or four, have one person go inside and access a strong positive or negative memory experience. The other persons should put themselves into a very intense uptime state so that they all have their sense receptors wide open. Then as you watch and calibrate to the first person's breathing, moving, posture, eye movements, skin tone, etc., listen to them tell you their experience and the submodalities that drive it. Ask them questions about their submodalities until you feel satisfied that you have begun to calibrate to them. Do this once or twice.

After you have "set your calibrations", ask person A to again access a strong experience. But this time, they should not speak about it. They should language themselves as they would language someone else if they told that story and just quietly experience their thinking. Now the observers can begin to guess the person's submodalities. Each write down their list on a sheet of paper and see how many of the person's submodalities each can get right.

In this process, **speed** functions as an important factor. Look, calibrate, gauge, guess. Don't spend time trying to think about it. Just do it. And, do it quickly! This will allow you to turn off some of your internal dialogue so that your own living at the words/language level will not get in your way. Begin by using the following list of submodalities. Later you can add more of them.

Ask in this order:

- Color - black/white
- Bright - dim
- Focus - defocused
- Near - far
- Moving - still
- Big -small
- Border - panoramic
- Flat - 3D

Other Submodalities you can play with:

- Tilting
- Shimmering
- Spinning
- Moving in unusual ways
- Translucent pictures in front

Do you now feel calibrated so that you can read submodalities cues from the outside? What signs and signals of various submodalities cue you? Can you tell the difference when a person processes a big internal picture versus a very small tiny one?

Try that by having someone engage themselves with each of these distinctions. What difference can you see on the outside that may function as an *analogue marker*? Does not the person lean back and look more upward when processing a really big picture? Do not most people lean forward and closer when they think about some small particular detail of a picture? This same pattern will occur when a person thinks about a picture as close or far away.

What would you guess comprise the submodalities of a trance state? Take a moment to see if you can identify them. Then when you have a list of them, use this list in language by pre-supposition to assist someone going into that state by giving them, in language, the very submodalities that will lead them there.

The following offers a metaphor whereby you can think profitably about *this kind of calibration* that we seek to develop here. "How do you describe the difference between a rifle and a shotgun?" "How do you calibrate to shooting a single shot at a single target when using a rifle?" "How does that differ when you have a shotgun in hand?" "How do you calibrate to your target differently?" With the rifle do you not focus in a narrow and highly concentrated way? The fun here lies in the capacity for hitting specifically. With shotgun shooting, you use a larger pattern. The shot will disperse in a general pattern.

The design of the following exercise will take you from a state of frustration to the state of ecstasy. Step right up if you want this one! The design here involves practising the installation of an automatic direction for you to go when you feel frustrated. The direction will aim you (your mind-emotions) so that you can end up at ecstasy. To do this, we will use a threshold pattern. Person B will begin by anchoring a high ecstasy state in A. "Think of an exquisite experience where you felt it as just ecstatic for you..." When A finds it, have him identify the submodalities that drive it. —————>

Next have person A choose something that he can't do at the present, but would like to do. Tell A to close his eyes and see a picture of himself doing what he wants to do, but believes he cannot. B then has A amplify all of the submodalities within these representations (including tastes, sounds, and smells) to the most amplified point.

Then have A "white out" the picture of this. When the picture becomes whited-out, then B should immediately fire off and amplify the ecstasy state, "*And the more you feel the feelings of ecstasy, the more the picture of doing what you would like to do will come back.*" Use all of the submodalities and analogues that match and increase A's ecstasy state. Have person A do this process of whiting-out and letting the picture return three times and very quickly. Test your work. —————>

In this process keep calibrating yourself to seeing the submodalities on the outside. Keep using analogues that match and amplify the internal state so that you can keep learning to match the internal submodalities.

CONCLUSION

It will help you to master the NLP discipline if you think about expertise in the field of submodalities as an absolute prerequisite. What picture would you like to create that would represent this understanding for yourself? As you see that picture, feel totally free to use your submodality drivers to make it as real, present, compelling, and as attractive as it can be for your neurology. Listen to the kind of internal dialogue of words that express that idea in the kind of sounds which really crank your case. Notice how the voice that speaks such information is so compelling, so strong, so right on.

Chapter Eight

TRACKING DOWN WHERE BRAINS GO

The Art of Calibrating Strategies

In practitioner training, when you know the language of the representational systems, know how to detect representational system functioning (eye accessing cues, sensory predicates, and sensory breathing patterns), you have all the tools for beginning to engage in the art of **brain tracking**. Detecting the string of sequences that a brain and nervous system go through to produce a piece of behavior enables an apt NLP-er to steal pieces of excellence all day long. And once stolen, they can also pass it around making the world a better place.

How skilled do you feel at this moment at recognizing strategies when you encounter another human being demonstrating a behavior, expertise or experience? How often do you *think strategically* in this way? "What comprises the strategy of this person's behavior or skill?" "How could I improve this strategy?" "Where else could I put this strategy to good use?"

Thinking strategically in this way tunes up your intuitions to catch the internal structure of expertise, genius, and dysfunction. And, of course, if you can detect the internal structure of any behavior, you can replicate it, improve it, interrupt it, etc. Mastering strategies in NLP then enables you to adopt the wide-eyed curiosity and wonderment of a child as you move out into the world full of people who can do things you can't do.

You already know that **the key to strategy elicitation** lies in *the order and sequence of the strategy*, do you not? What may not have yet become as clear, in terms of importance, concerns the crucial role for lots of curiosity. Having the insatiable wonderment of a child as you go about eliciting strategies only makes the process one full of fun, excitement and magic. →

Do you not know how to pull off that one? Do you seldom or frequently visit the state and/or experience of curiosity? Do you know anyone who does maintain a strong sense of curiosity whom you could model? Or what about just outright designing a strategy that would get you to that state?

Do you know when to stop eliciting the strategy pieces, say to a motivation strategy? How do you know you have the final K of the motivation strategy? Obviously, when the person feels and acts motivated to buying! When a person has reached that point, that person has reached the *exit* part of his "program". After, all, the desired behavior now becomes present. You have arrived at the final K!

If you work within the larger frame of eliciting a buying strategy, then it will become important to sort out the motivation strategy from the decision strategy. *The decision strategy* begins with the person making a choice. Did you know where the motivation strategy ended when you decided?

How do you know when you stand at the end of a decision-strategy? The answer will lie in the behavior that corresponds to that strategy. And in this case, deciding. You will find somebody in the process of making choices about something. You, or another person, will actively choose, decide and opt for something. By definition, this indicates that there is a T.O.T.E. process underway in their reality, and that they have activated their decision strategy.

For the NLP practitioner, we elicit this information from the person via both words and neurology (eye accessing, etc.) so as to recognize **the structure** of this experience. Then we can use it. Accordingly, for someone who makes decisions and who has a $V^T - \neq V^C - \neq K$ strategy, the NLP practitioner would pace and utilize that by saying something like: "I wonder when you will have time to look at our proposal and see that it meets your criteria and feel good about it, won't you?"

Take some time now to sharpen this skill of eliciting strategies. Let's elicit a buying strategy. First, have person A access the state. "Remember a time when you made a decision to buy something." Since we have found it important to check that the person made the decision by himself and without someone else's input, check on that. We want the reference experience to represent the person's choice alone, not influenced by others. As you have the person go through the process again, observe and then postulate what you think comprises their strategy.

Next, elicit another decision strategy from this same person. But this time watch and listen for the person's *convincer strategy*. At this point, you will ask yourself the question, "What convinces them to go ahead and buy?" If you will notice the person's "loops", you will become able to recognize the convincer in his strategy.

Next, test the strategy that you have elicited by feeding back the person's key words and noticing what response this generates. If your elicitation has attained a level of precision, they should match. A person's strategy for buying something might proceed as follows. First he makes a comparison between what he remembers seeing (in his mind or in a magazine) and what he now sees (V^T/V^C) with criteria judgments about value, practicality, and cost. If or when the person feels he has met these criteria, then he creates a good feeling inside (K^+) which then leads to his saying words like "I think I will get this." (A_d and looping around with more words and doing this three times before he is convinced.)

HONING YOUR ELICITATION SKILLS

How do you sort out the motivation strategy *from* the decision strategy when you elicit someone's buying strategy? Here we seek to understand two of the key components in the "behavior of buying" - feeling motivated to buy and then deciding to buy. All motivated people do not buy. Why not? Because they do not decide to buy. Further, some people decide to buy without an effective motivation strategy.

The decision strategy begins with a person making a choice. Do you have awareness of *where* the motivation strategy ends when you decided? How do you know that you have moved into the decision-making stage of the strategy? Answer: when the person actively makes choices and manifests their decision-making behavior.

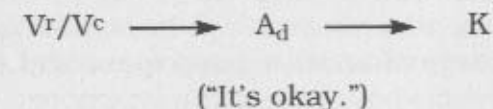
Within the entire buying strategy there exist four sub-strategies. These include a strategy for motivation, decision, convincer, and reassurance. And within the convincer strategy you may find several loops. What causes the convincer strategy to fire off within a person in terms of the submodalities? Many possibilities exist. These include: the strategy may work automatically; the person may require a certain number of times before it fires, or a period of time to pass, or the strategy may consistently never fire. Question to ponder in terms of convincer strategies: Would you purchase a house sight unseen?

One person's decision-making/convincer strategy went as follows. You can see that it took four loops of accessing remembered images and saying words to oneself about those images to generate stronger and stronger kinesthetic sensations until it exited with the decision to buy. The submodalities within the strategy that they found as the most driving consisted of images that they saw very close and in three- dimensions, with a voice that had a very quiet sound to it.

Vr	A _d	K ⁺	
Vr	Vr	A _d	K ⁺
Vr	Vr	A _d	K ⁺
Vr	K ⁺	A _d	("Do it!")

You can test a person's strategy by filling up his convincer strategy with the number of times, period of times or the consistency that the person requires. You will also find it important to access the person's strategy for change and for learning when working with him or her.

One convincer strategy went as follows.



This man would find himself convinced if he did a visual comparison between the pictures that he ran (in color, close, dissociated, 3D) and then make an evaluative judgment that resulted in a "Yes, I find this perfectly valid and okay." When he would say that, he would then feel it okay as a calm feeling in his stomach.

Close by using presuppositions. "Would you like to try to recreate the panic or find that you cannot?" "Let's say that if you tried to do it again and find that you can't do it; now that would comprise something to image!, how will you then feel?"

To elicit *the learning strategy*, simply ask the person, (1) Do you know how to do that? (2) How do you know you can do that? (3) How do you know you feel convinced that you have learned something? Then you can feed back the submodality qualities which you discover as impactful for that person. For instance, a soft tonality may be a convincer of "niceness". This process comprises a persuasion technique.

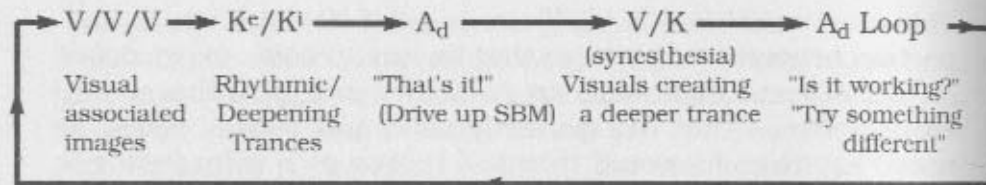
Learning To Learn. A learning strategy in one participant turned out to run as follows.

V_c(dissoc.) A_d K⁺

(That's it!)

This man would construct a dissociated image as a movie of the information while someone would present it to him. He would then say words about that movie—what comprised the image, what it meant to him, what he could use it for, etc. When that seemed to feel good to him, he would then say to himself in an excited voice, "That's it!"

The learning strategy of another participant had the following structure.



This lady created lots of visual images on the mental screen in her mind. The first images she dissociated from as she presented her learning at some distance. Finally she associated into them. As she viewed her internal pictures, she would increase the submodality qualities making the pictures bigger, brighter, closer, sharper, etc. She kept repeating this until they became more intense, and she would associate with them. When then happened, she immediately had both some external and internal kinesthetic sensations. These consisted of sensations of rhythm and warmth. Then when she said to herself, "That's it!", all of these pieces within her mind would start looping and growing stronger.

If at any point she felt that a problem existed in the way she imagined things might work out, she would use other words. She would say to herself in a calm and clear voice, "Try some-

thing else." Or run a reality check: "Is it working?" These would signal her to begin to shift the images.

You can elicit *the reassurance strategy* in much the same way as you did in the convincer strategy. "How easy can you remember a time now when you bought something you felt truly happy with? What did that seem like for you?"

One man had a simple reassurance strategy, a basic V → K where the kinesthetic result would consist of a sense of flow, rhythm, and harmony. He felt assured of his knowledge and understanding when his visual representations of whatever he considered he would see as an internal movie that would then generate a sensation of flow and rhythm and harmony in his mid-section. What about the visual representations which cued this? - associated pictures of good clarity.

As you do this kind of eliciting, keep asking yourself, "What has to exist in this strategy for this particular person to feel convinced? What has to exist for this person to feel reassured that they made the right decision?" To assist someone in accessing their reassurance representations you might invite the following. "I want you to imagine that you have taken this item home. Okay, good. Now as you consider this purchase from that future perspective do you find anything that might or could come up which you wouldn't feel totally reassured about?" "What would this experience feel like for you if you discovered yourself feeling totally satisfied with this?"

MODELING BY WAY OF STRATEGIES

Richard Bandler has said on numerous occasions that he considers "**NLP an attitude, backed by a methodology that leaves behind it a trail of techniques.**" Now regarding its technology, NLP has a number of techniques that allows people to accomplish things. As practitioners of this art, we should always remember that this technology arises from, and centers in, **the modeling process** itself. By modeling, the developers have created the technology that now exists, and, by modeling

others, they will develop the new and additional technologies that will arise in the coming years.

What questions can we use to fuel and empower the modeling process? NLP modeling questions comprise such questions as: "What distinctions allow this person to experience this behavior as a possibility?" "What supporting beliefs enable him?" "What linguistics make it possible?" "What else may arise as possible, given this behavior?" "What would happen if we combined this with this other piece?"

Three central facets govern what the NLP model addresses in human experiencing. These facets comprise the component pieces that we forever explore when we elicit and when we create strategies. Even though we affirm that the mind-body process consists of the same cybernetic system, for sake of understanding, analysis, discussion, etc. we separate the following pieces.

1) E.B. (External behavior)

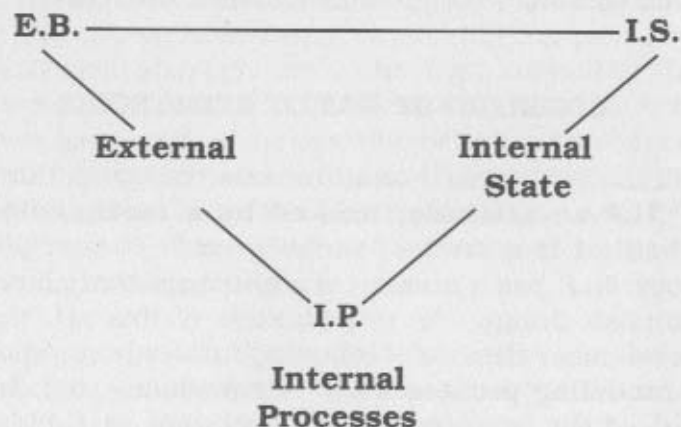
Physiology, neurology, behavior, gestures.

2) I.S. (Internal States)

Emotions, moods, values, somatic states.

3) I.P. (Internal Processes)

Strategies, beliefs, the cognitive dimension, content.



From the field of cybernetics, we know that to effectively effect change-work, we must *integrate* all three of these things (external behavior, internal state, internal processes). Together, they make up the structure of subjective experience.

Now, if you believe you can, or can't, do something, you almost always prove yourself right! **Beliefs** not only comprise our internal programs, they also run those same programs. Further, our beliefs about the structure of the world probably comprise our most important beliefs. They set the meta-frame on our entire orientation to reality.

Suppose we asked the question, "**Where** does the actualization of these three parts occur?" "**What** unites and ties these three components together?" What would you answer?

That which integrates internal processes with internal states and external behavior consists of the domain in NLP we call submodalities. This also comprises the answer to the goal of psychology. For, **if you can make distinctions between things**, then there must exist a way in human consciousness to make those distinctions. And this brings up the role of submodalities by which we can make "the difference that makes the difference".

If regarding any behavior or experience you ask, "How can you do that?" The answer will take you to *the internal processing* out of which it flows. Somehow, the behavior or experience finds its source of creation via the process by which the person represents beliefs and not-beliefs in different submodality patterns.

"Strategy work" at this level demands that we go inside and check the submodality patterns by which we know the difference between a belief and an unbelief. There exist further submodalities distinctions within and between external behavior, internal state, and internal processing.

The entire framework behind the art and skill of handling strategies involves the practitioner's ability **to tell differences**. You need the ability to tell the difference between what functions in a crucial way and what occurs as trivial when you do strategy elicitation. You need to make distinctions between things that your clients lack conscious awareness of and yet which drive their behavior. So aim to elicit this information in as clean and precise a manner as you can.

Now the first step in eliciting strategies involves a piece we call **task decomposition**. This refers to chunking the behavior down into its skills, components, and sub-tasks. Explore, "What basic skills comprise this skill?" When you ask this question and go exploring a behavior, you engage in task partitioning.

In referring to the T.O.T.E. model, which lies at the heart of NLP strategy work, we become more accurate and thorough when we call it a "T.O.T.E.-O". This last O stands for Outcome. Why should we add this to the model? *Because every strategy leads to an outcome.* And because every strategy takes you somewhere. We should also note that in the flow (or process), not everything operates in an equally important way. This refers to the elegance principle.

The test in T.O.T.E. involves the trigger that begins the strategy. This trigger gets you to begin to engage in the activity under consideration. It starts the strategy and moves it into the **Operation** stage. A great many different things can trigger the strategy - as many stimuli as exist in the world. Yet the representation of this trigger will have to consist of one of six things (6-tuple).

When you deal with a strategy at *the operation stage* you deal with the activity, or a set of activities, that the person engages in while operating or functioning. This may involve the process of gathering data, remembering, some 6-tuple activity,

a representational system in a certain order or sequence. Each step does **not** carry equal importance; many times this strategy stage will loop until some criteria meet its requirements.

Whenever you deal with a strategy at *the test stage*, you will observe the occurrence of a comparison. It usually involves a comparison between something in the external world with some internal criteria, although it might consist of a comparison of two internal criteria. Tests frequently come in the form: present state/desired state.

If you think in terms of feed backwards from the outcome, then you can work backwards through the strategy to identify the specific criteria which one has to satisfy in order for *the test* to receive a **go/no-go** decision. Testing in strategies usually involves thresholds or qualities within one or more representational systems that we must satisfy.

Testing:

Visual (looks right)
Auditory (sounds right)
Auditory Digital (makes sense)
Kinesthetic (feels right)
Criteria test: "right" test
fits the "supposed tos" criteria.

When in the testing stage, the person's mind will operate in a *match/mismatch comparison mode*. They may use the Reality/Criteria Test. There exist numerous qualities that one may use in testing: How much? How often? How intense? Etc.

When a strategy comes to the end by having passed a test, it then moves on to *the exit stage*. This represents another decision point within the strategy and we usually find it coded with a kinesthetic signal. At this point, the person will ask, "Do I have a match?" "Does it reach the specified threshold?"

When, or if, no match arises in the comparison, then there exist several options for the strategy:

- 1) Engage in more operations and options.
- 2) Get more data.
- 3) Lower your standards.
Do this by lowering your internally stored representations and/or your threshold point.
- 4) Make the decision-point wider.
- 5) Exit: go to another outcome entirely: forget it.

Now how can you use this information about strategies? How do you install a new strategy in yourself or another? How do you replicate genius when you find it?

You will always use your representational systems. Ultimately all experience, behavior and skill occur at the sensory system level. Aim therefore to develop greater skill in using your sensory systems for representation, coding, discrimination, etc. Especially develop a well-refined kinesthetic system.

Take, as an example, the spelling strategy. You will not find it enough to merely make visual representations, or to construct new visuals for new words. You will also need a kinesthetic signal involved in the strategy which cues you for "familiarity" or "right". This will comprise the test or decision point for spelled right/ spelled wrong. If you don't have this signal, you could look at misspelled words and then later perfectly reproduce them!

You will discover just how much we seem always to compare things with our internal criteria. In this way, we determine whether our decisions represent good ones or bad ones. Genius, in fact, primarily has to do with making highly refined distinctions in each of the representational systems. Transfer the bottom half of the comparison. The representational system and especially the submodality qualities of each are ultimately the ABC's of behavior, and therefore of genius.

MODELING PATTERNS OF EXCELLENCE BY INCREASING FAMILIARITY WITH THE AUDITORY DIGITAL SYSTEM

In eliciting strategies of motivation and excellence from people, the practitioner should especially pay especial attention to the modality of auditory digital (A_d). As NLP practitioners, we already know the sensory predicates for the VAK modalities. Do you also know the predicates for the auditory digital modality? What kinds of words can you expect of someone who is in the A_d mode?

Cues that indicate someone in the auditory-digital model include the following. Listen for, sort for, and pay special attention when people make frequent use of:

lists
labels
procedures
priority lists
making meaning statements
criteria lists
metaphors
displays
details

Other more specific words that frequently function as linguistic markers include: "comprehensible, evaluation, reality, makes sense," etc. When a person moves to the auditory digital mode, s/he begins to make abstractions, conclusions, generalizations, etc. of the sensory based information or other abstractions for the purpose of "making sense" of things, "reasoning" things out, etc. This puts that person at a higher logical level than the neurological level of sights, sounds, smells, and sensations. It represents another level in the abstracting process.

An additional indicator that a person may operate from the auditory-digital mode includes *the lack of* obvious accessing cues. How will he use his eyes with downtime questions? He may defocus his eyes, or move them and seem to stay present

with you, or move to the auditory access positions. Because the auditory digital person will operate from and live in a kind of secondary experience (abstracted from the sensory-based level), he will experience more dissociation from sensory experience.

The person in the auditory-digital model will seek information comprised of facts and details, know-how knowledge, understanding, and comprehension, in a word, for things that "make sense" and that organize their world with words.

ELICITING & INSTALLING VALUES OF EXCELLENCE

Excellence not only exists as a set of internal representations and a state, we also find it comprised of many supporting beliefs and values. Think about something that you attribute the word "excellence" to. What values do you presuppose as existent in this state? What things of high importance lie inherently presupposed in it?

Finding the values that correspond to excellence provides us a path toward excellence. Among those values we need to install one attaining a state of excellence. We need such values as:

courage, candor, commitment, excellence, loyalty, selfless service, duty, integrity, congruent. What values would you add to this list? →

Now **values**, as ideas, mental thoughts or constructs in the mind, comprise *a special kind of thought*. Like all thoughts, within thoughts about "value" and "valuable objects" we will find them comprised of sensory-based representations. We also find some other things. For instance, we experience "*values*" as *strong ideas*. They have strong emotions attached to them. They feel energized. Values consist of empowering ideas that actually create **psychic energy plus (+) or minus (-)**. These thoughts are intimately connected with our motor programs.

No wonder our highest passions and energies correspond to the fulfilling or violating of our values. Because values activate our emotions, *we tend to inevitably act out of our values*. And conversely, what we act out in our behavior tends to reflect the deeper and/or older (chronically) things that we actually value or have valued.

Accordingly, if our goals truly express our conscious values then they will move us positively in the direction of fulfilling those highly valued understandings. The kinds of values that comprise states of excellence inevitably contain a positive feel to them. They also fall into two types. Thus we make the distinction between **means values** and **end values**. End values refer to those values that express our objective or outcome. By contrast, mean values express our methods and processes for attaining the end value.

We now offer you the following exercise as one whereby you can install some **values of excellence** for yourself. We have designed this to assist you in practising *installing and stacking anchors* for the following kinds of states in yourself: courage, candor, commitment, excellence, loyalty, selfless service, duty, integrity. Feel free to supplement this list with other values that you find and value as "values of excellence".

In dyads, person A should elicit from B a time when s/he felt very courageous. Once B calls forth a specific referent for that value of excellence, s/he should verbally generate a full sensory-based description of that experience. A should calibrate and anchor that state for B. Do this with as many of the values of excellence as you desire to begin building for yourself.

Now Systems Theory helps us understand how things fit together. Within a system, every dynamic component of a system performs certain functions. Hence we talk about the existence of the functions of parts, dynamics of parts, synesthesia, etc. And these functioning components relate to one another in various ways. Thus they exist and operate within larger systems. Systems theory also talks about emergent properties of a system. They describe the whole of a system as greater

than the sum of the parts. Now recognizing human nature and human experiencing as partaking of these systemic qualities can enable us to discover how our representations, labels, strategies, values, beliefs, decisions, fit together.

When it comes to companies of excellence or environments that facilitate human excellence, researchers have identified that certain cultures function as much more productive than others. In the business context, you will discover that they talk about this environment as the group's "culture". A culture as a system consists of values, norms, acceptable behaviors, a philosophy of presuppositions and beliefs about what that culture deems real, important, significant, etc. These component pieces create a sense of "climate" for those who live within it.

Now explore the cultures of your concern with some master practitioner question. What values, norms and philosophies within the cultures do you want to concern yourself with that contribute for excellence in that group? What sequence of these parts best enables you to build up that meta-context? As you identify each and every value, norm and philosophy that enhances and builds excellence in yourself and others, use your NLP distinctions to specify it so that you can induce yourself into a corresponding state.

When you have all of the specific pieces that make for excellence in yourself within a particular environment, then set up a meta-stacked anchor so as to create a series of anchors which when you press hold all of them together simultaneously. —————→

THE ART OF MODELING IN BECOMING SOMEONE ELSE

The Ultimate in Strategy Work

In NLP we talk about modeling at several levels. We talk about linguistic modeling when we model beliefs, values, etc. We talk about neurological modeling when we model posture, tone, etc. Now as a master practitioner, the heart of effectively using non-verbal facets of another's communication provides an important piece in how to model another's area of expertise.

Modeling in this form means *adopting, as completely as you can, the non-verbal "attitude" of another person.* To do that you will want to access the experience of the other. This refers to putting your body into the form (or attitude) of the other and then asking yourself such questions as, "If I always had to live and orient myself this way - what would become true for me?" Extend this to all of the dimensions you can think - true for you emotionally, cognitively, inter-personally, etc.

This exercise underscores **the importance of posture and position.** By doing it, you will discover how posture cannot but help to reflect values and access values as well as representations, understandings, etc. Thus by adopting another's posture, you will often create a pathway of access to their inner world of representations, values, etc. You may also begin to experience their world.

How or why does this process work? Probably because we all live within our values and express those values in physical/neurological ways by means of our body. And since we share a similar kind of nervous system, neurology, etc. and relate to the same context forces of gravity, movement, etc., **taking on another's physiology** expands our awareness of facets of their experience.

For an exercise, get with a partner or several persons and begin by observing how a particular person stands, moves, breathes, and gestures. Think about these observations in

terms of what you would need to do to match and/or mirror this person. After you have observed these communication pieces, *adopt them*. Step inside those same physiologies, behaviors, movements, etc. After you have done that as thoroughly as you can, then begin to notice the qualities, thoughts, awarenesses, etc. that these postures and movements evoke in you. As you do, keep asking yourself, "What does this trigger in me?" Take a moment or two to "become someone else".

Human bodies communicate values. This refers to **the neurology part of NLP** that utilizes the communication of rhythm, posture, breathing, muscle tension, eye scanning, etc. Here you will want to search for the *"body correlates"* of a given person's values and meta-programs (sorting devices). For instance, people doing small chunking will often lean forward as if they move themselves in an attempt to get closer to seeing the details. Contrast this to how people tend to do large chunking. In that attempt they lean back as if by backing up they will then see the big picture. This forward or backward movement functions then as a non-verbal signal of the chunking pattern (meta-program) of specific/gestalt. And it enables you to begin to learn *the process of reading submodalities and meta-programs from the outside*.

To gain some practice in this, the following exercise in modeling will provide some training in the art of momentarily becoming someone else. We have designed this one to give you practice in *aligning your physiology to match another's*. It will give you practice using your sensory acuity and flexibility as you gather information about another's beliefs, values and experience. Use four persons. Person C will observe and feel one of A's muscle groups to gather information about how A has organized him or herself. C then begins to adjust B's physiology to make it identical to and matching A's. C should continue to mold B to match A's physiology. The more detail you attend to, the better.

When the molding and shaping has occurred to the satisfaction of persons B, C, and D, then person B should go inside and silently ask her/himself, "If I always had to move through life like this, what would have to become true for me?"

CONCLUSION

The modeling part of NLP offers a field that includes numerous pieces. Consequently, truly mastering this art takes much time and practice in mastering the process of thinking strategically, sorting and unpacking strategies, listening for the linguistic markers in a person's language that indicates different facets of their strategy, developing the personal flexibility of trying on various pieces of another's strategy, etc.

Predominately, NLP is about modeling. The first thing that NLP modeled involved the verbal language behavior of experts in that field and then their non-verbal communicational behavior. Out of that modeling came the seminal pieces *"Structure of Magic, I & II"*. And because NLP continues to grow and develop through the modeling process, this represents an area of expertise no master practitioner can ignore.

Chapter Nine

VISITING MORE EXOTIC AND EMPOWERING STATES

"States", in NLP, operates as a shorthand term for a total mind-body, linguistic-semantic-neurological phenomenon. The state you experience at any given moment in time (and you always experience some state!) has components of thought, internal representation, neurology, physiology, emotion, etc. These can function in a way that you find resourceful or limiting, productive or sabotaging, positive or negative, pleasant or painful, empowering or disempowering.

Learning about states and beginning the process of managing them is part and parcel of practitioner training. In mastering this training, you will want to gain an even firmer grasp on these **state management principles** and skills in NLP. Then you will no longer be at the mercy of every stimulus, mood, event or person that happens your way. *You will have developed the ability to sustain the very spirit of NLP*, know how to interrupt non-productive states, and access those that keep you resilient, learning, highly motivated, and at your best.

CHAINING STATES OF CONSCIOUSNESS

Once you know about *how states work* in terms of their component parts (sensory based information, language, physiology), *how to interrupt a state*, *how to access and transform a state*, then you have all the pieces that makes you ready to develop higher level skill with the process of chaining states

together. In so "chaining" states together, you thereby **create a process** whereby you (or another) can move yourself and veer yourself from one state that you may find limiting and unresourceful to those that allow you to become more resourceful.

Allow yourself to think about a time or a situation where you might find this particularly useful. What times come to mind? What about times when shifting from one state to another may involve too much of a jump to make? Some people have drawn numerous erroneous conclusions from their understanding in NLP. One such misunderstanding lies in the idea that a person can go from feeling totally depressed to totally excited by just anchoring. Not so!

Sometimes a person has to first move to a less unresourceful state, then to a more neutral state, then to a mildly resourceful state, then to a more resourceful one, then finally to an intensely resourceful state. Sometimes a person has to nudge him or herself more gently from state to state so that they experience their state shifts as more ecological and respectful.

A great and wonderful thing exists in this procedure. Namely, you don't have to create any new neurological equipment inside yourself to pull it off. You already have all the necessary equipment. In fact, you already do this every day anyway. After all, when you wake up in the morning, you wake up in some state. But you don't stay there all day. Something happens in the external world, or in your mind, and you *shift your state*. You get into another state. Nor do you then stay in that one all day. You eventually shift out of that one. Etc.

Suppose you *journalled the states* that you go in and out of all day? You would undoubtedly find that you go in and out of half a dozen to perhaps two dozen states over the period of a day. If you continued the journaling, you would probably discover that you have your favorites - states of choice! You have your habitual "up" states and your habitual "down" ones. You naturally veer from state to state!

You might also discover that sometimes you get into a state and you stay there for a long period of time, perhaps for hours. And you have your own little rituals (environmental and internal anchors) that can put you back into that state at the snap of a finger. Most people I know can "fly into a rage" at a moment's notice when driving. Others have a "telephone voice" and can fly into that professional sounding state in a millisecond.

To begin, let's start with **building a chain of states** that can move a person from the state of hesitation to the state of 'Going For It!'. Imagine how useful you might find that. The intent of this next exercise lies in simply practising using presuppositional sentences whereby you can chain a sequence of states together. Utilizing the following list of states, link and anchor them together.

1. Hesitation
2. Frustration
3. Impatience
4. Wanton Desire
5. Total Go For It



First, let person A slow his or her external world down as they get into a nicely relaxed and calm state. Then each of those who will become your programmers (persons B, C, D, and E) chose one of the above 5 states to elicit. Let each write six sentences that they will then read to person A. Each of these statements should **presuppose** the state you seek to evoke in Person A. Let each person then practise with A, testing to see if their statements fit Person A's reality.

When each person and Person A feels fully prepared, then each person should read two of his sentences to the subject utilizing all of the appropriate intonation patterns. By your location to person A, this will also set up some spatial anchoring and linkage.

The process of reading the presuppositional statements should occur while person A feels comfortable and receptive. The programmers should read the statements and keep cycling through this process three times. In doing this, you will set up various tonal and visual anchors. After three times, test the anchors by going around the group only using the spatial (visual) anchors. Does the person go from hesitation to "Total Go for it."? Test anchors by cycling only using the spatial anchors. —————→

Examples of the kind of statements to create for your subject include the following. Remember, to non-verbally pace Person A as you do. After reading the following, create five more statements that would really fit your beliefs, values, understandings, and submodalities.

HESITATION. "As you think about what you want, a little doubt comes by your mind." "The picture forms and then blurs out, only for a moment." "While the thought attracts you, other thoughts keep intruding into your mind and turning you off."

FRUSTRATION. "You want it, but something arises to block you. You can't have it!" "You say to yourself at the point of being blocked, 'Why can't it leave me alone?'" "In your frustration you shout, 'Get out of here, will you?'"

IMPATIENCE. "Now, why not now?" "Let me at it!" "It's mine, it's just a matter of time. I want it now, there's no good reason in the world to not have it now."

WANTON DESIRE. "This desire stands before you so clear and bright that it's attractiveness multiplies three-fold. There's no doubt that you want this, and you want it now. Your desire grows. You hear a voice within, 'Reach out and savor this delicious attraction right now!'"

GO FOR IT! "Every fiber of your being now strains forward, every chamber of your mind and heart yearns passionately for this. Your breathing even now speeds up as if motivating you to reach out and make it yours."

Now practise **amplifying states** using submodalities and sliding anchors. To do this, first set a kinesthetic anchor for each of the five states (from hesitation to "Go for it"). Then, utilizing the driving submodalities of the subject, amplify each of the states until the person seems to rise to a pitch of intensity of feeling for that state. Anchor each of the amplified states with a *sliding anchor* starting perhaps at the top of the shoulder on the right arm and coming down a little further with each state. Afterward, test the anchors and the chain by firing off the anchor for frustration and seeing what happens. If you have employed the process thoroughly, the anchor should lead the person to the state of "Going for it!"

CREATING STATES OF EXCELLENCE

When you begin to observe those people who function at a level of excellence at some skill, task, or activity, you will quickly discover that these individuals *think and feel in highly motivated ways* and that they have *effective strategies for accomplishing their area of expertise*. Those two pieces make them highly effective in their areas of excellence. Yet they also have something else going for them.

Additionally, they seem to have *easy access* to the altered states (e.g. competence, excitement, passion, calmness, commitment, etc.) out of which they can do their best work. Now suppose you too could quickly, systematically and regularly get to your best states? Wouldn't that put a turbo-jet in your efforts? Then let's do it.

As we think about **modeling such excellence** and installing such strategies within ourselves, use the following exercise to assist yourself in this process. First (1) access an altered state and then (2) amplify that state by using presuppositions and

submodalities on the person who becomes the subject of this exercise. Then (3) loop them through the chain that you created earlier. This will take them from that state of holding on to letting go.

States to link into a chain:

1. Holding on
2. Fear
3. Anticipation
4. Confidence/ belief
5. Letting go

In modeling, one key question to always cycle through in asking yourself involves: "What must logically be available to a person for this behavior, response, choice, etc. to occur?" To ask this question involves engaging in *presuppositional thinking* about experiences of excellence. It functions as a form of backtracking that allows you to get to the underlying structures of experience - to the beliefs, interpretations, model of the world, etc. which make the behavior possible.

Richard Bandler illustrates this principle with his story about working with a baseball player. He wanted to model this ballplayer's *strategy for effectiveness* when he came to bat. So he first got the fellow into state. "Then I kept asking, 'What are you doing? What are you experiencing that allows you to be really 'on'?' He commented simply and shortly, 'I just really see the ball.'"

What does that mean? Richard kept meta-modeling him. "And what I discovered was that truly excellent ballplayers know *how to experience quick trance states* so that they can alter their internal reality to deal with their external world. This is one of those times when there's no right or wrong, but lots of choices!"

"As I continued to work with the player, I asked him to make a particular chair big in his mind. Then I used some amplification language. 'Now even bigger.' I experimented with his con-

sciousness to see if he could make a car he was observing only go two miles per hour. And sure enough, this was one of the skills that enabled him to do what he could do."

Here you can readily see that the ballplayer's manifestation of a piece of excellence depended upon a particular altered state of mind. He has to get into the state where he could "really see the ball". And so he did. He did in a way that is so streamlined that he did not know how he did it. He had easy access to this resource state.

Thus, when it comes to **the process of chaining states together**, make it your desired outcome that you develop the ability to go from a state wherein you feel yourself holding back to where you begin to veer yourself into another state—first perhaps into a state of hesitation. And from there to one where you think and feel highly motivated. You want to create each intermediate state, amplify it, shape it, anchor it, etc., until you too have easy access to your resource states.

If you think of the state of "Letting Go" as a state of mind where the conscious mind frequently gets excited and goes, "Aaauugh!", and a voice turns on, "You're losing control!", then, obviously, that will prevent you from letting go. It would consist of too much of a jump. It would interrupt your state. And precisely that happens to a lot of people. They begin to access a state, but then when they start to experience that state, their mind jumps to a higher logical level with a self-consciousness that, in effect, breaks state.

Making too big a jump between states can not only create a pattern interrupt (a standard NLP technique in its own right), but it can also create amnesia. Think back to a time when you focused your attention completely on something, when you became totally absorbed in a project, when you accessed a good and productive state... and then the phone rang, someone knocked on the door, a bell went off. You get up, handle the interruption and then find yourself with amnesia. "Now where was I?" "I can't remember what I was doing."

This identifies precisely the importance of questioning and exploring intermediate states. "What state would lie in between these two extreme states?" "What other state could a person induce that would provide a smaller jump?" "What about the state of anticipation?" "Would that state lead to holding on by going through fear?" "Could you evoke the state of letting go by leading through excitement, relaxation, trust, belief, confidence?"

For an exercise designed to eliminate getting stuck in the state of frustration, the following provides a process for custom-making some **designer states**. The positive intent in this focuses on utilizing the extra energy you use in experiencing frustration for hours on end to attend to your outcomes and getting on with it. As you access three or four intermediate states between frustration and motivation, anchor each state onto the back of the experiencing person's hand. Set an anchor on and between the knuckles.

Once you have that in place, then use that sequence of your **designed chain** to begin training the recipient to move through these states. Begin with the frustration anchor and state, hold it while you simultaneously fire off and hold the next anchor. As the person moves into the next state, hold that anchor and fire off the next, and hold that until the next state is fully accessed, etc. Continue this until all finger anchors have been fired. Afterwards, test your work. —→

DESIGNER HUMAN EXPERIENCES

While training with Richard Bandler in 1989, he called this process, "**Designer Human Experiences**" and talked about "engineering" designer states. He presented this process as a way to tailor-fit your mind and your experiences to what you want which truly fits for you. It empowers you to identify the states and internal experiences that you want to have, build them, install them, and practise them until they become habitual.

With an auditory digital person (Ad), experiment with using his tonality. When you have him in auditory access, *introduce some new self-talk lines* for him **by saying them in his tonality**. Bandler said, "This can be very sneaky. Because when you use his tonality, he may very well not recognize that it isn't his voice!" He might even think of it as his own voice(!).

This use of the person's own driving submodalities represents nothing new in NLP. But for the one who has mastered adopting the person's submodalities in their own communicating this does enrich the impact of the process.

Ready to do an exercise in *human design engineering*? Then begin by designing for yourself **five absolutely exquisite chains of states**. How do you start? Begin by picking two polarities that tend to torment you on a regular basis. For instance, insecure-confident, stuck-resourceful, stressed-out—calm, bitter and hateful—loving and concerned, etc. Any polarity of states will do.

Identify one of these states as *your stuck point* (i.e. insecurity, stressed-out, depressed, lonely, fearful, worrisome, etc.) while the other, *the desired outcome* would represent a particularly resourceful state for you. Think of these on a continuum.

Then identify three to five states which lie in between these two polarities. These will function as *the pivot points* which you will then use to veer yourself off and away from the stuck point and into the new direction and toward a new designation. Keep asking yourself, "What lies in between these two states?"

You will then need to do some preparation work in building up the presuppositions, suggestions, beliefs, and values that correspond to those states and which, for you, elicit them. When you have done that, then go ahead and set up a chain with these polar and intermediate states.

Now have a partner use your suggestions and language forms to elicit the state in you and amplify them. Then have the person begin to link each of those states to the next one. Remember, as you do this, that this functions as a **directionalizing pattern** much like the swish pattern. The design here involves sending you in a new direction. For as these states become chained to each other, the very experience of going into a state at the negative polarity will send you into the opposite direction.

Once you have each of the states well anchored with a programmer on each side of the recipient, begin to use presuppositional statements that induce a nice trance state. In trance, have the person loop through the chain beginning with the unresourceful polarity and always lead and veer them gradually into more and more resourceful states until they get to the other polarity. Do this repeatedly until the process becomes streamlined.

When you do the programming, use your hypnotic tonality by being sure to lower your voice and tone at the end of each sentence. The person's unconscious mind will take that communication as a command. Since, when the voice and tone go up at the end of a statement, that activates the conscious mind. Avoid doing that.

This understanding of behaviors and states on a continuum goes way back to Aristotle. In his book, *Nicomachean Ethics*, Aristotle wrote chapter after chapter about the importance of *the middle*. Vice, he argued, involved the lack of balance. It involved some virtue that someone had taken to the point of excess or defect. Too much angering would lead a person to raging, violence and uncontrollable domination. But too little would not work well either; it would make a person unable to stand up and against things.

Aristotle, as an almost early NLP'er, knew about the states in the middle, but little about veering from one to the other, and much less about chaining states together so as to move yourself from a place of limitation and stuckness to accessing your highest resources.

INDUCING MORE FUN, FLIRTING AND FRIENDLINESS

One high level state inherent in the NLP model and especially modeled by co-founder Bandler involves *the state of sizzle*. Bandler loved to induce the practitioners of his workshops into the flirtatious state. In his trainings, he ran what he called his "Flirting Class".

Let me begin with a disclaimer. Flirting here does not mean "lustful". The state of feeling/acting flirtatious involves more the behaviors of smiling, acting friendly, treating people respectfully, letting people know you like them, having some music in your soul (or at least in your head), looking approachable, etc.

Given that definition, how well do you flirt at work, at home, on the bus, with kids, with seniors, with strangers? What would you say consists of the key to the strategy for successful flirting? Bandler describes some things that you will need to especially avoid. "Like putting on a face and tonality of negativity, or like talking about your problems, especially the problems of your last partner!"

First thing to enhance your success in accessing the flirtatious state involves *getting a nice tune in your head*. Put a tune in there that will give you some internal rhythm. And make it strong enough and intense enough that you can feel it, that you can move to it. Do you have it? As you become a master practitioner, you know that you need to go beyond just reading this material, you need to experience it neurologically. And you can. Now.

As you now induce into yourself a positive state of mind and emotion, one where you *feel that you live in a friendly universe*, look out onto the world with eyes that can see the value of people. Look beyond their faces and clothes and skin color and shapes. Look into them as a wonderful mystery, as someone from a wild and wonderful reality with dreams and hopes and passions too.

The flirting state begins here. It starts as a gentle and thoughtful state of appreciation. Now, what would intensify this for you. Would looking out onto the world through a golden filter help? What if you put a rainbow of colors out there on people? Since you can do anything that helps that you want in your brain, do whatever helps.

Now when you flirt with a person of the opposite sex, *do some slight mismatching*. If you want to flirt with success, do not sit or stand in direct line with the other person. Do not sit straight across the table; that tends to represent a kind of confrontative stance. Rather, cross over the lines between you. This begins to identify the structure of seductiveness. For most people find it more seductive to *cross the lines*. This allows one to behave with a bit of mystery, a bit of unknown.

Now the structure of being seductive also involves a voice characterized by a quieter, softer, and less direct tone. This state communicates two things at the same time, "**Go away closer!**"

Of course, as the flirting with a mate or partner intensifies so does your state. And what do we call such a state? Bandler calls it the **state of sizzle**. So allow yourself to recall from your memory banks what it feels like to feel absolutely sizzling for someone you cared very much for. And when you get there, turn to a partner and communicate this "sizzle" to him or her non-verbally. Give yourself a minute to practise communicating it with your eyes, your voice tones, your body, and your energy. When you have this state fully accessed, then let your partner set an anchor for it.

For those who are married couples or couples in a committed relationship, what better way to rekindle the flame than to practise accessing this seduction anchor again and again. Have your partner recall a time when they were in such an optimal state and when you felt magical, glowing and sparkling. Or have them imagine what that would feel like. Or they could even model someone they have seen in real life or in the movies, when that person had the most magic and sparkle. As the person accesses the state, set a sliding anchor on their upper arm. Have the person keep his/her eyes shut. Sliding downward, facilitate the amplification of this state with submodalities. And do this until the person simply glows.

The person setting the anchor and assisting the state should concentrate on building both a conscious and unconscious state by installing in the first person a set of post-hypnotic suggestions. These should aim at getting the person to automatically touch their anchor when they want to feel good. You can even continue to stack the person's states with other resourceful states that will become important to the person for protection and strength.

Feel free to use the word "**Sizzle**" in the process of anchoring or any other word that might anchor this state such as "Yum!". Afterwards, open your eyes, and then test your work. Combine submodalities and unconscious chain by finding an experience when A felt absolute wanton ecstasy. —————>

The following exercise offers you some practice in using post-hypnotic suggestions. It will provide you more practice in eliciting and installing post-hypnotic suggestions. Person B should elicit in A a rapid trance induction and then establish a "yes" and "no" signal system. B can then ask A's unconscious to respond with a "yes" if it would like to intensify pleasurable responses toward smiles and other positive behaviors from someone A likes during the next 24 hours and to intensify those responses whenever desired in the future. After you obtain a "yes" response, have A open his or her eyes. B winks slowly at A and blows a kiss.

How masterful do you feel at this very relevant and personal art of **accessing and managing your states**? Obviously, this stands central not only to the informational side of NLP, but to its very practice. Give yourself plenty of experience with the

state development and management exercises throughout these chapters. Set out on an exploration journey for new and exquisite and wonderful states to visit - and model and install.

FOR MORE

"META-STATES: A NEW DOMAIN IN NLP OF LOGICAL LEVELS"

Meta-states represents a new development in NLP that utilizes Korzybski's and Bateson's writings about logical levels as it provides a tracking languaging for when people have "states about states", as when you become "afraid of your fear" (paranoid), or "angry for feeling afraid" (a self-conflicting state), or "guilty about feeling angry about feeling afraid" (higher level self-torturing pattern). The state of self-esteem also indicates a meta-state. Here a person has thoughts/feelings of esteem (value, appraisal) about an abstraction (one's "self") based upon some event, action, feelings, etc. When you experience a meta-state (and you experience many of them every day), you enter into the realm of semantic reality and create meta-level experiences, believing, values, etc. (\$20).

THE NLP META-PROGRAMS

In NLP, a meta-program refers to a very basic organizing principle in one's perceiving and thinking. It exists as much more basic than any specific learning program like a program for bicycle riding, doing algebra, baking a cake, driving a car, running a computer program, etc. Because these programs exist at a *meta-level*, they do not deal with content. They rather address structure, context, and process. They address the subject of **how we sort and attend to information** - to our "perceptual grids".

The term "meta-program" in NLP refers to those programs *meta* to (above, beyond, about) our awarenesses and describes how our perceptual filters have become "programmed" to notice, attend to, sort for, and process certain kinds of information. They thus deal with *patterns of sorting information* about the world.

For instance, when it comes to reading, some people read words (visual external stimuli) and **hear** the words in their head. They "make sense" of the marks by "representing" the information as an internal auditory voice. Others **see** images of the words or the referents of those words on the internal screen of their consciousness, so to speak. They use the visual modality. Still others get **sensations** about the words or their meanings. They code the information with various kinesthetic representations within their mind-body as they use sensations, movements, breathing, tension, etc.

When some people read, *they look for things that match* what they already know. As matchers, they sort for information that fits with their previous knowledge. *Others look for things that mismatch*, for what they don't know. As mismatchers, they look for differences and how things differ.

Now if regular content programs (typing, playing ball, driving, listening, acting friendly, etc.) tend to become unconscious over time, how much more the meta-programs? This distinguishes the meta-programs and makes them more challenging to work with. The meta-programs of awareness and perception, because they function in such a habitual way, operate primarily out of awareness. Yet, though out of awareness, they nonetheless continue to operate. And they operate very systematically which makes them so powerful.

As you study and explore the meta-programs, you will discover and experience them as existing in a very close way to your temperament and constitutional nature. At times, you may think, "This 'is' the way I 'am'." But beware of that. Avoid identifying your "self" (your existential being) with how you have learned to run your brain. Meta-programs only describe how you have learned to use your consciousness **up until now**. They can and will change. And, you exist as much more than your meta-programs of perception. So while you can expect this tendency to identify with your unconscious sorting style, avoid doing that.

As sorting devices or perceptual filters, **the meta-programs operate between sensory based experiences and beliefs**. For this reason, we experience them as existing almost as our inherent temperament and nature. They seem that "solid" or consistent within the way we behave perceptually.

Further, when you find those that function as your **driver meta-programs**, you will have discovered those programs that comprise much of your "reality" strategy. Meta-programs accordingly provide us guidance for how we tend to experience our very "self". For this reason, they provide very basic component parts of what we call personality. We can therefore use

them to identify basic personality profiles. Precisely because these programs lie so close to home, they enable us to track with how a person thinks, perceives, and experiences.

What value lies in knowing someone's meta-programs? The value of knowing these meta-programs arises from the realization that by identifying them you can then pace (match) the person's meta-programs (or your own) **to gain immediate and profound rapport**. This then allows you to make your communication optimally *fit* the way another person naturally processes information. This then makes your message to maximally impact that person thereby enabling you in communicating, persuading and motivating.

EXPLORING ANOTHER'S SUBJECTIVE REALITY And Noticing Their Processing Styles

To say "The map is not the territory" (Korzybski 1941/1994) enables us to **distinguish the two dimensions of reality** which we all navigate daily. We refer to this distinction every time we say, "The difference is just semantics." The world of semantics (meaning, significance) exists purely within consciousness. It does not exist in the external world. It functions as "semantic reality" and reflects our abstracting, thinking, evaluating, etc.

When we confuse the territory (reality) and our map (subjective reality) of it we also fail to recognize **how differing processing styles** (the different ways people can think) influence what we experience and feel. The NLP paradigm truly manifests itself as a form of cognitive psychology in this regard. It reflects the wisdom of the old Hebrew proverb, "As a man thinks in his heart, so he is" (Prov. 23:7).

It also falls into the same model as REBT (Rational-Emotive Behavioural Therapy). Rational-emotive's "ABCs of Emotions" asserts the same neurological fact. *Activating events* (A) can

only trigger *consequences* (C) of emotion and behavior within a person as they go through that person's *belief system* (B) (understanding, interpreting, meaning, appraisal, perspective).

From this dimension of personal subjective reality we all live our lives and understand (or fail to understand) each other. So if we work from the assumption that others process information, emote, respond and experience reality in the same way as we do, we will fail to realize the wonderful uniqueness of others. We will also tend to **project our own model** (map) of the world onto others. And doing that blinds us to the many other ways that people think and emote. This identifies one of the primary cause for misreading others; we are only reading them through the filter of our own patterns.

LEARNING TO LOOK FOR PATTERNS

The Patterned Ways People Code and Sort Data

If the meta-programs operate so much out of consciousness, then **how** do we bring these programs into conscious awareness? What processes will allow us to become more aware of them and of the effect they have on the way we process information and interact communicationally with others? Until we **go meta** to them to become aware of them and how they work, we won't have choice with regard to our perceptions and we will experience little control over our communications.

The process provides an experiential exercise for becoming aware of the meta-programs.

(1) First, assist a person into fully getting into an experience. Then, amplify that state. Do not try to elicit meta-programs about such before you have elicited the state that you want to work with. Otherwise, you won't get "clean" information.

(2) Next switch referential indices. You can frame it, "Suppose I became you for a day - how would I have to do that?" Asking that question communicates many presuppositions. It presupposes that the person has awareness, has the capacity for becoming aware and communicating it, that their "way of being" in the world represents a learning or skill, that we can model such by making explicit the pieces about what one has to do in one's head and body, etc.

(3) Anchor this experience. If you need to amplify it even more, you may want to build a sliding anchor.

(4) Slow the experience down and keep recycling. Most subjective experiences go by too fast to catch all the patterns and programs within them first time through. And just as you can see and hear so much more of a fast-paced movie during the second and third viewings, so recycling through the experience with the person enables you to gather more information.

(5) Have the person also go back and forth between associated/disassociated states as they first experience it, and then have them talk about it.

Now we know in NLP that the ways we code information, pay attention to sensory data and process our thoughts, both **describe** our model of the world and **create** it. The powerful (and surprising) thing about all this lies in the fact that there exist predictable patterns in the way people do this. We all have regular patterns for how we delete, generalize and distort our experiences. These habitual sorting patterns tend to operate outside of awareness—which makes them unconscious. Yet we can identify these patterns (the meta-programs) in ourselves and others. And as we do, we identify our world-models.

Imagine then if you only had a way of sorting and paying attention to these patterns. To *consciously sort how any particular person attends the world* would give you a way for understanding and predicting that person's way of hearing and responding to you. It would give you an awareness of their

"truth" (model of reality). Wouldn't you find that highly valuable? Wouldn't that make people and their responses seem more systematic, understandable, and less confusing?

Knowing another's model of the world, and having the flexibility to alter your communication to meet them at that model, gives you the ability to meet people where you find them. In NLP we call this connectedness *rapport*. And when you have it, you have less resistance, less conflict, and less misunderstandings.

Now at first glance, people's ways of thinking, sorting, processing, communicating and behaving may seem chaotic and random. "You can't figure people out." "People are completely unpredictable!" Yet people also behave systematically enough so that you can get a general sense of what seems "in character" and what does not. We exist as creatures of habit after all and keep having the same kinds of problems, do we not?

And for all the bad press "habits" get, they do keep people consistent and regular. Without habits we would bounce off the walls even more than we do! Habit keeps a depressed person depressed. He doesn't turn up schizophrenic one day, phobic the next, with an anti-social personality the next, etc. He presents himself regularly systematically and habitually as depressed! And as long as his model of reality remains consistent, so will he. He, in fact, can't change until his model of the world changes.

We all follow patterns in how and what we pay attention to, process, code, and say. Habits operate as **a form of patterning**. And because we work in patterns, the following meta-patterns identify the kinds of patterning that govern how we perceive, process information, emote, etc. Such things create our sense of "reality", and thereby determine the world in which we live.

Recognizing the patterns by which people think, decide, act, buy and respond enables us to realize that we can use such predictable patterns. We can use them to provide a way to

hear a person's processing style in their everyday communications. This offers another wonder-filled aspect of the meta-programs because people forever manifest them in their communicating and behaving.

UTILIZATION

Learning to Use the Meta-Programs

As a practical learning procedure, take the meta-programs **one at a time** and **practise each** until you develop some proficiency with recognizing and using it. This will prevent you from feeling overwhelmed. Some people will need to *give themselves permission* to start hearing how people mentally sort and process information. "Going meta" to listening for processing patterns may evoke a sense of self-consciousness for a while.

When you feel capable of recognizing the mental sorting patterns, you will have an understanding of the steps that a person needs to go through to arrive at decisions. You can then use this to facilitate greater rapport and understanding.

You will find **open-ended questions** as especially effective in bringing out people's meta-programs. Consider the classic question, "Do you perceive the glass half empty or half full?" This invites a person to indicate his or her *typical way of perceiving*. Does fullness or emptiness first strike his awareness? Typically that will tell you if that person tends to look on the optimistic or pessimistic side of things. Typically, *how* a person perceives that proverbial glass will affect how s/he experiences and responds to other values.

Likewise, you will find what we call "**downtime questions**" as highly valuable in eliciting meta-programs. These questions require the person to go inside to access the information they need for responding. Because they don't have the information

"on the tip of the tongue", they will tend to demonstrate their meta-program. And they will. Elicit meta-programs by asking a person to fully and completely recall something. Always aim to elicit when they fully experience it.

Now meta-programs do not all carry the same or equal weight of importance. They differ according to how each person uses and values them. So not only *identify* the person's meta-programs but also *prioritize* them in terms of importance to that person in various contexts. Which of the meta-programs operate as most important and impactful to the person? Ask yourself, "What meta-program seems to exercise the most significance within this person?" You can then respond to him with a style that will naturally motivate him.

The full list of meta-programs may feel overwhelming upon your first encounter with them. So utilize **the Sorting Grid** to track with them. This will help you organize your own thinking and memory. Use it as a tool to make a psychological profile of yourself and others you know well. It will help you think about such processing patterns.

When you feel ready to use the information you have gathered about someone, **practise writing pacing** (matching) **statements**. This will do more to increase your communication skills than anything else.

If the person operates as a strong self sorter who mismatches with counter-examples (or with polarity responses), he will tend to feel inclined to challenge you with "prove it to me" statements. This can spiral into a pointless matching of wits if you don't watch out. Counter that with a pacing statement. "You seem so good at knowing your needs that only you can truly decide what you deem as ultimately right." A communication like that will pace the meta-programs that structure his very thinking and emoting. It will also *validate* his style of processing. Then, instead of fighting his *style* of thinking and deciding, you will utilize it.

With a general sorter who uses the visual mode, you will want to keep your details at a minimum and describe his future possibilities vaguely so he can shape it into his own image. "With your great eye you can see how you could use this in your business to improve production." And given his particular meta-programs, he can! He will also feel respected because you didn't bore him with details.

As you learn to **match a person's sorting patterns** (these meta-programs) you won't have to swim against the tidal current of that person's basic inclinations. In this way you will add a turbo charge to your high powered communication skills.

First, get acquainted with your own meta-programs. That will deepen your own understanding of how you operate on these psychological levels. It will also give you an appreciation for the value of these meta-programs. Then you will know *just the right way to sell yourself on something you want*. This will provide you a custom-made self-motivation program that will fit your own personality just right. And wouldn't you find that useful?

The overall pattern for utilizing meta-programs in communicating involves aiming to **match your communications with their meta-programs**. This will make a more effective pace of their model of the world. This will make your communications maximally effective. If you hire within your company, you will find this process valuable for getting people matched with the jobs that best fit their meta-programs.

LIKING/DISLIKING & META-PROGRAMS

Usually the basis for liking someone often occurs at the meta-program level. The natural state of feeling "in sync" with someone may simply involve both persons operating "on the same wavelength" in how they sort, attend, and communicate

information. Ultimately, *liking* involves an attraction of values and styles of orientation toward reality. It involves operating in a similar way with the other person. It feels like we know them and their world.

Similarly, *disliking* involves seeing, hearing and feeling in a way that stands at odds with another. It involves taking a basically very different approach to people, information, events, etc.

For an exercise in meta-program elicitation with regard to patterns of like/dislike, use body rapport, meta-model questions and meta-program questions. This design will provide you with more practice in eliciting meta-programs. Person B should elicit from Person A a time when he liked a person upon first meeting him. B should then ask, "How did you decide that you liked that person?"

Then, using the meta-program list, elicit as much information as possible about A. Do the same for a time when A disliked a stranger upon first meeting him. "How did you decide that you disliked that person?" When completed, person C should begin to feed back the information he saw and heard in A's response in terms of his or her meta-programs. If you have a fourth person, s/he can feed back to the elicit (Person B) the information s/he gathered about B.

The states of liking and disliking ultimately break down, in the final analysis, to be a matter of values and disvalues. Generally speaking, people who like others (and friends) tend to share the same values and/or qualities in their meta-programs. People who dislike others (enemies) fail in this sharing of values and qualities. In other words, their values conflict. This then leads them to lacking rapport; they have not paced each other. —————> <—————

PEOPLE-READING TOOLS

To develop *people-reading literacy skills* necessitates several accessing tools. The following identifies the main ones.

First, and foremost, **turn on your sensory awareness**. Open up your eyes and ears, and other senses, to the input that others constant offer you. *Come into "uptime"*. Put all of your "downtime" thoughts, emotions and filters on hold and become aware only of the stimuli before you.

Your skill at attentive listening will enhance your reading of meta-programs. Also, learn to *distinguish between descriptive and evaluative terms*. This will enable you to not read others through your patterns and filters. This allows you to distinguish between what you actually see, hear, sense in sensory awareness (description) and between the values and meanings (which come from memories, values, traumas, beliefs), (evaluative).

When you ask yourself, "What does this descriptive element (language, gesture, behavior, emotion, etc.) mean to me?" you have engaged yourself in accessing your meaning systems. All evaluative words and processing occurs from within your own model of the world. Go meta and get out of content!

Listen to the person's words. Linguistic markers refer to those cues that mark how a person represents his experience to himself. Use this to gain insight into the model the person operates from. The meta-programs detected through words provide us with pathways of insight into the ways that people organize their behavior and thought. You can think of these as referencing categories.

Secondly, **comprehensive awareness of the patterns** will provide you an important people-reading tool. This awareness will enable you to organize and sort the input offered you and

to give you ways of using your senses to make more sophisticated distinctions. Learn, drill in, memorize, utilize, practice until they become "second nature" to you and become so much part of your own processing that they drop into your subconscious and become part of your intuitions.

As we must learn how to make auditory discriminations to appreciate music and visual discriminations to appreciate art so *training our senses to note discreet differences* gives us a more accurate way of hearing. This necessitates, of course, going meta to content so that we can hear the structure of the pattern/s presented.

Thirdly, **develop clean kinesthetic awareness.** One of our greatest tools for reading people involves the impact it makes on us emotionally. Yet to utilize this capacity necessitates that we calm ourselves to note cleanly the feelings, sensations, impressions and emotions stirred within. Just being kinesthetically aware of another does not suffice. We must have kinesthetic channels uncontaminated by our own emotional filters and predispositions. This describes the place where most people who have learned how to feel, and to respond in a sensitive way to their feelings, fail. The emotions they think they hear, see and feel in others exist as their own **projected onto the other!**

This ability to distinguish between what we receive as input from the outside, and what we generate within ourselves, separates proficient communicators from mind-readers. Combining these tools, the sorting grid provides a way of keeping a tab on ourselves or any given individual.

Fourth, **go meta** to the meta-levels of the person's temperament, mental, emotional, relational, self-image, value, time, communication. Program into yourself the question: "What does this person tell me about his or her meta-programs?" Keep asking yourself, "What does this reveal about me, about this person?"

Fifth, **keep all your reading tentative.** Test it. Ask about it, invite more information, and test it against the person's overall configuration of traits.

THE EFFECT THIS SKILL WILL HAVE ON YOU

Many have asked, "Will this make me more manipulative with people?" Of course, that depends on what you mean by "manipulative"? It will give you greater capacity for "handling" people effectively - which strikes me as a very positive form of manipulation or influence. Whether you will take these skills and treat people with less respect as you try to "wrap them around your little finger" so that you can get something from them without giving something in return, will ultimately depend on your own ethics and morality.

Yet generally speak psychological understanding helps us to become real. Since it takes us beyond the person's masks and roles it enables us to identify the patterns and values behind and below the cover-ups. Rollo May writes, "The more penetrating your insights into the workings of the human personality, the more you will be convinced of the uselessness of trying to fool others."

CHANGING META-PROGRAMS

As most people work with the meta-programs, they tend to observe that some of the programs function as more productive and beneficial than others. This then raises the question about changing meta-programs. Actually, changing meta-programs represents a fairly simple procedure. Begin by simply giving yourself permission to adopt the meta-program for running your perceptions and sorting information that would enhance your life.

Simply trying on another sorting pattern for running your own brain provides you with practise in running your brain **in that way.** In fact, the process of reading, understanding, noticing,

pacing, and working with meta-programs itself functions as a way to develop the kind of flexibility of consciousness so that you can send your brain to other options within the meta-programs at will. After all, these meta-programs do not exist as static, hard-wiring in your neurology. They function as perceptual behaviors. So as you program yourself to focus on details or to chunk up to the big picture, you thereby train your consciousness to become more flexible.

The more you use the distinctions within the meta-programs, the more you train your brain in making more and finer sensory discriminations. This will expand your model of the world. It will also bring an end to many limitations that may have held you back up until now.

I. TEMPERAMENTAL SORTING FACTORS

#1. EMOTIONAL COPING SORTING:

Passive/ Aggressive

To identify this pattern begin asking, "When you feel threatened, or challenged, by some stress, what immediate emotional response arises? Do you see him want to *get away from* the stress or to *go at it*?" Ask the person to tell you about an instance when he faced a high stress situation and note if that person describes a "go at" or "go away from" response to it.

Aggressives go at their stressors. More often than not, they actually like challenges, stress, pressure and adventure. **Passives**, on the other hand, **forever try to get away from stress and strain.** They want more than anything to make peace, to create harmony, and to make things pleasant and nice for everybody. These "go at" and "go away from" emotional responses arise from the fight/flight syndrome built into us.

The tempering quality of being assertive copes with these energies so that we don't aggress or flee. The emotion of feeling fight or flight will still exist, but under the control of the person so that they can maintain enough presence of mind in order to **think and talk out the stresses.**

To pace and communicate with an aggressive, take his idea and wrestle with it. Explore it, question him about it, have him future-pace it. He wants you to confront it, deal with it, and grapple with his ideas. Respond in a direct and forthright way. Affirm these qualities in him or her.

To pace and communicate with a passive, hear his idea out. Give verbal and non-verbal "go" signs that essentially say, "Tell me more, I find this interesting; I want to understand you and what you think and feel about this." Don't disagree directly. Talk about the importance of finding harmony, peace, being pleasant and nice.

Aggressives will tend to use the modal operators of possibility, while passives those of necessity. Those with the *Approach Style* of going at things think and talk in terms of possibilities, ideals and hopes. They focus on what they want. Avoidance people with the "away from" style tend to think and talk more in terms of what they are avoiding and about laws, rules, protocols and necessities they feel upon them (shoulds, musts and have tos).

We also impact the fight/flight stress responses by whether we tend to take an associated or dissociated approach to our emotions. When you see someone experience the fight/flight responses in emotional association, you will see obvious changes in breathing, skin color, eye dilation, etc. When you get a dissociated fight/flight response to high stress, the person will seem cold and unfeeling, unemotional, unaffected and not accessing his kinesthetics. He will operate from computer mode, so to speak. If the person has become stuck in that mode, then he probably "stuffs" his emotions.

An assertive person may choose to go to computer mode and dissociate. The difference however will involve one of choice. When you ask about the stress state, the person may first access some of the kinesthetics of stress and then exercise a choice to dissociate and to cope with their thinking and speaking rather than acting out the evoked survival emotions.

#2. TEMPERAMENT

Strong-Willed / Compliant

A Strong-Willed person, by definition, has a very hard time "being told anything". When you attempt to "tell" such a person something, you get an almost automatic and immediate response of resistance. **A Compliant person**, on the other hand, operates by temperament in a pliable, receptive, open and sensitive way.

To identify these patterns notice whether a person *bristles* when told, ordered, demanded, forced, etc. As with other temperamental factors, people will fall along a continuum between extremely compliant to extremely strong-willed. You can locate most people somewhere in the middle.

To pace and communicate with a strong-willed person avoid all direct frontal "telling" styles. Do not tell the person anything; rather suggest, hint, prod, plant idea seeds, playfully tease, etc. Use any and all of the *indirect communication skills* at your disposal. When you seek to pace and communicate with a compliant person, you will find this both easy and enjoyable - just express your thoughts.

II. SELF-MODALITY FACTORS

#3. SELF-IMAGE:

Self-esteem/ Self-confidence

One of the most basic modalities of awareness consists of our "sense of our self" - namely, our images, concepts, ideas and verbalizations of our "self". Because these images (visual/internal) usually lie below the level of awareness—we might call them hyper-images) (in contrast to "meta" Greek for "above;" hyper - Greek for "below").

Our over-all self-image consists of two major parts: one concerns our sense of **value or worth**; the other concerns our sense of **competency and ability**. Further, most people have

these two aspects fused, mixed and intertwined. I believe, on the other hand, in the value of separating them.

Our **sense of worth** (esteem, appraisal of value) may fall along a continuum between extremely worthless (rotten) to extremely valuable (low to high self-esteem). And we may base this sense on temporal conditions or upon unconditional factors; we may believe that our value as a human being operates as a given, and as our inheritance as a human being.

Our **sense of competence** (self-confidence), on the other hand, refers to those feelings of pride, capacity and experience that we can do certain things. We may base this on experiences (positive and negative), training, beliefs, relationships, etc.

When we suffer from low self-esteem *and* try to build it upon the foundation of our competences, we forever put ourselves on a treadmill of trying to becoming "okay" as a person by means of achievement. Yet this functions as a useless and stupid "self-esteem project". Why? Because in the long run it just does not work. This makes for self-contempt and/or ego-tism. We who think of our self-value as a given can become self-forgetful and unpretentious since we have a solid foundation of okayness within.

III. MENTAL PROCESSING FACTORS

#4. CHUNK SIZE:

General/ Specific

With regard to **the size of the chunk of information** people prefer thinking, communicating and learning, people fall into two categories. Some prefer *specific* information (small chunks) and go for *details*. They understand and feel comfortable with this size of data. They typically also prefer to arrange them in sequences so they can *induce upward*. They thus become inductive thinkers. "Give me the details and let me see what it means to me."

Those who prefer *the big picture* want a more *global outlook*. They make sense of the world in terms of their overall frame. They want the forest first, not the trees. They want a gestalt; then they can *deduce downward* to the small chunks. They thus become primarily deductive thinkers. "Give me your general concept or idea and let me see what that rationally implies."

The ability to move from specific to abstract enables us to become intuitive. We then chunk up to larger levels of information. The ability to chunk down to specifics enables us to apply our abstract concepts.

General sorters can easily recall times they felt bored into high levels of frustration by someone who felt compelled to feed them detail upon detail they really didn't want. *Specific Sorters* can recall the frustration of dealing with someone who seemed only willing to give them the big picture and left out important details! Specific Sorters tend to believe that if you keep your eye on the pennies, the dollars will take care of themselves. General Sorters believe that if you keep your eye on the dollars, the pennies will take care of themselves.

To discover this pattern ask something like, "What do you want first when you hear about something new, the big picture or the details?" By just listening to someone giving you lots of specifics, details and sequences usually indicates a specific. If someone talks in terms of overviews, principles, and concepts - you have probably got a general sorter on your hands. And knowing which a person needs first gives you important information about *how to package your communication* to them in an effective sequence.

To pace and communicate with a detail person, give lots of specific details, break things down into specifics. Use lots of modifiers and proper nouns. To communicate with a gestalt thinker, talk in concepts, principles and the larger ideas. Skip the details; use generalities.

If you approach a gestalt person with specifics you will likely bore and/or frustrate him into dropping out of the communication interchange. If you approach a detail person with generalities you'll likely create distrust and confusion (by talking in too vague ways) since you won't supply enough details for him to feel comfortable. Top-notch communicators develop the ability to chunk at whatever level the other person uses.

#5. MATCH/MISMATCH SORT

Sameness or Difference/Opposite

Agree/Disagree

People fall into two general categories in **how they compare data when first presented**. Those who *match* focus their attention on how things are the same or match previous experience. They will also tend to value security; they will want their world to stay the same; they don't like change. Those who *mismatch* notice the things that differ. They tend to value change, variety and newness. They don't like static situations. Extreme mismatchers get excited about revolutionary change.

"*Matching with Exception*" people first notice similarities, then differences. They like things to remain relatively the same, but allow change that's gradual. "*Mismatching with Exception*" people first notice differences and then similarities. They like change and variety, but not revolutionary change.

To discover this pattern ask, "What relationship do you see between what you do now on a daily basis and what you did last year?" "What relationship exists between these three objects?" Those who match will tell you how things relate to each other in terms of similarity. They will focus on the stability of the things they think about. Mismatchers will talk about things differ and so you'll hear about the "new, changed, different and revolutionary". Matching with Exception People and Mismatching with Exception People will discuss how things have gradually changed over time. Listen for comparatives: "more, less, better".

With matchers, stress areas of mutual agreement, security, what you both want, ignore differences. With mismatchers, stress how things are different, new and revolutionary. Talk about adventure and development. With Exception People alternate talk between matches and mismatches.

We often find mismatchers difficult to deal with. Mismatchers, who constantly go to counter-examples when presented an idea, will give you a list of "Yes, *buts*" that demonstrate why your idea won't work. So if you present your idea as something that probably won't work, they'll probably give you a list of reasons why it will! "I have some serious reservations about whether we can get this project out on time..."

Polarity Sorters represent extreme mismatchers who will respond automatically with the opposite response that you desire to generate. So, play their polarity! In Uncle Remus, Brer Rabbit does this by begging Brer Fox not to throw him into the briar patch (the response that he really wanted).

When you offer matchers something new they first respond, "It seems to me that this is just like..." They process first for **similarities**. Matchers generally feel quite comfortable with the tendencies to perceive similarities more than differences. When persuading them, *play to their comfort zones* by stressing the similarities between your proposal and what they already have familiarity with. More people use a matching sort than a mismatching which explains the success of standardized franchises across this country.

#6. REPRESENTATION SYSTEM

Visual/ Auditory/ Kinesthetic

Brains "think" by re-presenting sensory data on the inside that we process with our external senses. Because all of us tend to develop a "most highly favored" representational systems, some of us tend to become more Visual, Auditory, Auditory Digital, or Kinesthetic in our thinking, learning, and remembering. The sensory channel that a person primarily relies on

indicates that person's most favored representation system. We call the one that they use to access or reaccess stored data "the lead system".

Discover this pattern of human processing by listening for the *predicates* (verbs, adverbs, adjectives) used in a person's language. Specifically listen for Visual, Auditory and/or Kinesthetic predicates. Observe the person's eye scanning movements)—up for Visual, down to the right (Kinesthetic), level and down to the left (Auditory). Then pace that person in your communications by using his or her kind of predicates.

#7. INFORMATION GATHERING STYLE

Uptime/ Downtime

In processing data, you can notice your internal subjective world (a "Downtime" position) or your external world (an "Uptime" position).

Uptime refers to a state of sensory awareness wherein you pay attention to what you receive from the outside. When listening, you filter by the other person's responses (posture, eye contact, gestures, etc.) rather than by your own assumptions (model of the world) about those actions. In uptime, you generate very little information from within.

Downtime refers to the state of consciousness wherein you pay attention primarily to internal things - thoughts, ideas, memories, beliefs, emotions, etc. This makes you blind and deaf to the external world—in a "trance" state of internal awareness wherein your own images, sounds, words, sensations, etc. provide the most compelling data. In Downtime, a person doesn't seem "present" because he maintains a minimum of eye contact, perhaps a staring off into space, a defocusing of the eyes, etc.

You can expect Uptime and Downtime patterns to constantly alternate back and forth. If you try to listen while mostly in Downtime, you will end up making assumptions based on

your internal thinking and feeling rather than the one you listen to. Thus you will hear what you expect to hear - a fantastically poor listening strategy!!

#8. Direction Filter:

TOWARD AND AWAY FROM

Past Assurance/ Future Possibilities

APPROACH/ AVOIDANCE

There exist two general tendencies in people with regard to goals. **Toward People** move toward what they want to achieve. Desired outcomes (goals) pull them into their futures. They orient themselves in the world with a "go at response" style. They feel motivated to achieve, attain, get and obtain. They set priorities, but have difficulty in recognizing what they should perhaps avoid. They operate best when motivated by carrots (incentives).

Away From People, on the other hand, move away from those things that they do *not* want. They maintain primary consciousness of what they want to avoid, rather than approach. They orient themselves in the world with a "go away from response" style. They feel motivated primarily to move away from, avoid, steer clear of and get rid of threats, dangers, problems, etc. They have trouble with goals and managing priorities. They can become easily distracted by negative situations. They feel best motivated by the stick (threats, negative aversions, pressure).

That which we move Toward or Away From concern our *values*. Accordingly, we all have both Toward Values and Away From values. Try to determine which predominates in your life and sets the primary directional force.

To discover this pattern ask, "What do you want?" "What do you want from a relationship?" A job? "What will having this do for you?" "What do you deem important about X?" As you then listen to their responses, you will hear goals and specific wants from Toward People and avoidances from Away From

people. Of course, they will give you *nominalizations* as the way they code their values. Listen for these and record them.

To pace and communicate (or negotiate, manage or relate) with a Toward Person talk about what you can do that will help the person achieve his outcomes. Mention the carrots, bonuses, and incentives inherent in your plan or idea. With Away From people, talk about what you can help them avoid, the problems that they can minimize or put off and the things that won't go wrong. Stress how easy your idea or plan will make his life.

Away From people will also tend to sort for *past assurances*. So provide them with a history of evidence. They want to rest assured that their choice represents one already proven over time. Toward people will tend to sort for *future possibilities*. They will have a more "bright, blue-sky" orientation. They enjoy the possibilities that lie within open-ended opportunities. They feel attracted to bigger risks for greater potential payoffs.

This Approach/Avoidance sorting category separates what a person looks for when they buy. Avoidance Responders want to know what problems they can take care of by using your product. Goal-oriented people will find the problem-avoidance approach too negative.

#9. STYLE OF SORTING:

Options/ Procedures

When it comes to dealing with instructions or getting something done, two responding styles stand out: Procedures and Options.

People who prefer **the Procedures Approach** like following procedures and may not even know how to generate them if not given. They seem to thrive on doing tasks "the right way". They feel more motivated when following a procedure and may have an almost compulsive need to complete a procedure. This makes closure highly important to them.

People who prefer **the Options approach** on the other hand, seem better at developing new procedures and at figuring out alternatives to a procedure. They do not thrive so well when they have to follow strict procedures. If it works, they would prefer to improve it or alter it. What they find most valuable involves using and acting on their creativity, ability to innovate and improve the traditional procedure.

To discover this pattern, ask *why* questions. "Why did you choose your car?" (or job, town, etc.). Then listen to *the reasons* people give you. If they constantly talk about choosing and expanding their options—they probably prefer Options. If they tell you a story and/or give you lots of facts, but don't talk about choosing—they probably sort by Procedures. They answer a "why" question as if they had been asked a "how to" question.

As you pace and communicate with people who prefer Options, talk about possibilities, options and innovations. "We'll bend the rules for you!" Don't give fixed procedures; play it by ear. Stress alternatives. Allow them to violate procedures. Listen for "possibilities, choices, reasons, other ways, alternatives, why tos".

Pacing and communicating with those who prefer the Procedures approach means laying out a procedure for them that clearly takes them from their present state to their desired state. Give them ways of dealing with procedural break downs. Listen for "right way, proven way, correct way, how to..."

#10. PERCEPTION:

Sensors/ Intuitors

Two contrasting ways for gathering information include using one's senses and intuiting. **Sensors** gather information about the world through their empirical senses—the sensory modalities. They use their capacities for seeing, hearing, feeling, smelling and tasting to deal with concrete and factual experi-

ences. They rely upon accessing an "Uptime" state and this tends to make them empiricists and pragmatists.

Intuitors gather information through non-sensory means—by intuiting things. They look for possibilities, make assumptions about the meanings of things; look for relationships, and appraise larger significances of things. And because they approach things abstractly and holistically, this tends to make them rationalists and visionaries. They, conversely, tend to do more "Downtime" work.

To discover this pattern ask, "When you listen to a speech or conversation, do you tend to hear the specific data given or do you intuit what the speaker must mean and/or intend?" "Do you want to hear proof and evidence or do you seem to jump to that conclusion and find it obvious?" "Do you tend to take more interest in your intuitions about it?" "Which do you find most important—the actual or the possible?" "What basis do you use for making most of your decisions; the practical or abstract possibilities?" Listen for sensory based words in Sensors and for intuition, possibilities, and concepts in Intuitors.

With Sensors, aim to communicate by using the sensory modalities, by talking in specific details that you make explicit. With Intuitors, feel free to speak in abstracts, intuitions and talk about possibilities as well as your overall frame.

#11. PERCEPTION:

Black-and-white vs. Continuum

Some minds seem highly skilled and trained to discern broad categories; others seem more skilled in engaging in more sophisticated discernment that takes into account the grey areas. **Black-and-white thinking** enables us to make clear and definite distinctions, motivate us to quick decisions and to a more judgment perspective. **Continuum thinking** enables us to discriminate at much finer levels, motivates us to make fewer judgments and to be more indecisive.

Continuum thinkers will talk about the gray areas, use lots of qualifiers in their language and continually correct themselves about other possibilities. When over-done, they will "yes but" themselves and end up in indecision. **Black-and-white thinkers** will express themselves in a far more definite and less tolerant way; they will feel tempted to express themselves dogmatically, and may talk in perfectionistic terms.

All people tend to go to black-and-white thinking when they get into states of stress. When we hit our stress threshold, physiologically our autonomic nervous system withdraws blood from brain and stomach and send blood to our larger muscle groups as it activates us for the fight/flight response. This consequently seems to bring out the all-or-nothing (survivalistic) thinking pattern. So watch for and take stress into account when discerning between these styles of sorting.

#12. ADAPTATION:

Judgers/ Perceivers Controllers/ Floaters

In adapting ourselves to life, and to the information of our personal worlds, two principal styles of adaptation stand out. **To move through the world judging** it makes us "Judgers". Judgers desire (and attempt) to make life adapt to them. They live life according to a plan; they want things neat and orderly. They like closure, definite boundaries (or law), clear cut categories and rules.

To move through the world just perceiving represents the other extreme. Perceivers adapt to life more by perceiving, observing, noting, and accepting. They thus flow through life more easily and with less judgments about right and wrong. They do what they feel like at the moment; their spirit tells them how to respond. They want their options open, so they tend to avoid closure. They will have more difficulty deciding, evaluating, and taking a moral stand.

To discover this pattern ask, "Do you like to live life spontaneously as the spirit moves you or according to a plan?" "Do you find it easy or difficult to make up your mind?" Listen for lists and schedules in Judgers—they will tend to organize their sense of time in the "Through Time" mode. Nor do they tend to change their minds easily; new data must warrant and demand it. Listen for spontaneity in Perceivers; for freedom and understanding life.

In pacing and communicating a Judger - present yourself as prompt, organized, decisive, and focused on your outcome. Talk about order, becoming organized, acting in a definite way, about resolution, structure and commitment. With a Perceiver, behave spontaneously; don't insist on schedules, frame decisions as "keeping our options open", and avoid wrapping things up too quickly. Talk about living in a free, open, and flexible way. Talk about waiting and seeing, open-endedness and tentativeness.

#13. PERCEPTION:

Active/ Reflective/ Inactive

"When you come into a new situation, do you usually act quickly after sizing it up or do you do a detailed study of all the consequences before acting?" **Active people** tend to become the "doers" of life - they make things happen. Often they act first, and think later! As entrepreneurs and go-getters, they shape the world. And while they make more mistakes, they also get more things done!

Reflective people tend to study and ponder rather than act. This makes them more passive as they sit back to contemplate before acting. This belief motivates them to say, "Don't do anything rash!" Those with a mixture of both undoubtedly have a style that more often than not provides a more balanced and healthy approach. Those who behave in an **inactive** way neither study nor act, they ignore! Pace in your communication to each by appealing to the values of each.

IV. REFERENCE FACTORS/ EMOTIONAL PROGRAMS

#14. FRAME OF REFERENCE:

Authority Sort Internal/
External Self-Referent/ Other-Referent

The two fundamental ways of evaluating a person, situation, experience or idea distinguish using the internal frame of reference from external frame of reference. This filter concerns a person's *locus of judgment*—which describes where one puts the judgment for his actions—inside or outside? Who (or what) he uses as a reference?

Internal People evaluate things on the basis of what *they themselves* think appropriate. They motivate themselves and make their own decisions. They choose and validate how they do and choose. They gather information from others, but decide about it on their own. They live from within. These people have a **self reference** which enables them to decide within themselves and know within themselves what they want, need, believe, feel and value.

External people evaluate things on the basis of what *others* think. They look to others for guidance, information, motivation and decisions. They tend to feel a greater need for feedback about how others think about their actions, talk, and responses. They can even get lost without guidance or feedback from others. They live primarily from without and can become people pleasers. Some can become so dependent on others that they get caught up in "the Nice Syndrome".

These **other referent** persons so need feedback and information from others to decide on what they know, understand, want, believe, feel and value that they tend to **not** listen or develop their own mind and their own voice. One cue to listen for lies in their use of the word "you" when they talk about themselves.

To discover this pattern ask, "How do you know when your actions, words, thoughts, etc. hit the mark of 'right,' 'correct,' etc.? That you've done a good job? That you chose the right bank (right car)?" Then listen for whether they tell you that *they* decided or got information from *outside sources* to tell them.

Internals will say, "I just know. I feel it. It feels right." Externals will say things like, "My boss tells me. I look at the figures..." Internals will speak of their own values, beliefs and understandings. They will speak assertively and forthrightly. Externals will speak of placating and pleasing others—they care a lot about approval. "When it comes to decision making, how do you generally go about it?" "What kind of information do you deem as important in making decisions?"

In pacing and communicating with Internals emphasize that he'll know inside that what you present is right. "It stands as your decision." "What do you think?" Help him clarify. With Externals, emphasize what others think. Give statistics, data and testimonials from significant others. "Let me offer you some feedback that you might find interesting."

People with Internal Frame-of-Reference decide which stereo to buy by identifying their own personal inclinations. Those who have an External Frame-of-Reference care about the inclinations of other people and information from other sources (i.e. mass media, consumer reports, advertising). People who use an Internal reference with an external check or an External with internal check will offer a pattern more difficult to discern.

#15. Reason Filter:

MODAL OPERATORS:

Necessity/ Possibility/ Desire

The special kind of words that indicate *the mode* from which we operate we call "Modal Operators" in NLP. These kinds of words reflect kinds of relationships, orientations and indicate the mode that we operate from. These words describe *the rea-*

sons we act as we do. In our motivation strategy, they comprise as the Auditory Digital component - the words we use to get us moving.

Necessity words (must, have to, should) indicate that we operate from a model of law. **Impossibility words** (can't, shouldn't, must not) indicate a taboo law against what we or others propose. **Possibility words** (can, will, may, would, could) reflect an optimistic model where we think of things as possible. **Desire words** (want to, love to, get to) arise from a model of the world that operates from personal desire. **Choice words** (choose to, want to, I opt for) indicate a world model of will and choice.

As you ask questions that presuppose motivation—listen for the Modal Operator words. “Why did you choose your present job?” “Why have you chosen this school, that schedule, etc.?” Note if the person gives you a reason. If you hear no reasons, the person probably operates from a mode of necessity - he has to! If you get a reason, it will relate to possibilities, obligations or desires.

These words arise from different models of the world (our understandings). They also create differing emotional and behavioral responses. **Possibility** people do what they want to do; they have and/or develop reasons. They look for new opportunities for expanding their options. Possibility people generally believe they have some control over life and are motivated to make choices and take action. **Necessity** people tend to look upon life as a routine or burden to which they have little or no choice. They often believe they live in a world of stuckness. And given their model of limitation - so they experience their world.

Those who use both necessity and possibility words and operate from both models will be motivated by both options and obligations. **Impossibility words** (can't, shouldn't) create personal limitations and feel a passive style of coping which severely limits a person's responsiveness. Such words indicate taboos. **Desire words** lead to more motivation and drive—

unless they become wild, uncontrolled and unrealistic—in which case they lead to disappointment, disillusionment and frustration.

When packaging your communication—match the person's Modal Operators or subtly provide him reframes by suggesting other Modal Operators.

#16. EXPERIENCE OF EMOTION ASSOCIATED/ DISSOCIATED

As we process data, we can do it in one of two ways: either associatedly or dissociatedly. **Dissociation** refers to having psychological distance from the emotional impact of the material. If I create a dissociated representation, I will see my “self” in the picture; I will not see my world from out of my own eyes. I will hear, smell and feel representations as if they exist “over there”. I will have “stepped back” and “out” of the images, sounds, sensations on the screen. Dissociated thoughts think “about” things.

The associated position refers to experiencing the full impact of our emotions. When I have an associated representation I see what I would see if there, hear what I would hear if there, smell, taste, and feel it as immediately present. Associated thoughts think “of” the thing itself.

To identify the dissociation mode note the emotional affect of the person—it will be mild, dull or bland. This tends to indicate the “computer mode” (Satire Communication Category). He will talk *about* it. Associated representations will involve a full body response as if re-experiencing the V.A.K. and as if “in state” again.

#17. CONVINCER SORT
Believability/ Representational Systems

People learn to value different qualities that enable them to believe and become convinced. Some believe things, make decisions and act because it *looks right* (V), others need it to *sound right* (A), yet others believe when it *makes sense* (A_d) and yet others when it *feels right* (K). What makes something believable to you? What convinces you?

Identify this pattern by asking questions that presuppose decision-making: "Why did you decide on your present choice of car?" "What helps you decide where to vacation?" As you make a decision about where to vacation, how do you think? Do you see it? Hear it? Feel it? Two factors in this sort: which mode the buyer sorts to) (V, A, K); and the number of times it takes to become believable. Listen for the sensory-system predicates and qualities.

Visuals do things because their representation looks right—they see data. When the picture strikes them as compelling, they act. **Auditory** people have a representation that sounds right. They hear it as clear as a bell. **Auditory Digitals** have a strong language representation (self-talk) that produces a feeling that their choice meets the criteria of - logical, reasonable and makes sense. They like data, facts and reasons. **Kinesthetic** people have a visceral representation of their choice that triggers the right tactile or internal sensations - it feels right.

Discover this pattern by asking, "What tells you that you have found the right product for you?" When communicating, present your information in the corresponding sensory channel, use appropriate predicates to "juice" up your descriptions, and to match their convincer strategy.

Identify also what demonstrates believability; whether the convincer (believability) occurs:

(A) automatically;

(B) over a number of times, and how many times;

(C) over a period of time and how long a time; or

D) by consistency.

Ask, "How often does someone have to demonstrate competence to you before you're convinced?"

(A) You will find someone with an automatic convincer an easy sell. He will tend to believe unless shown otherwise.

(B) One who has a number of times convincer will not become persuaded until a number of presentations are made. The question then becomes, "How many times?" Use repetition with such persons. Speak to them the number of times required by their strategy.

(C) For a person with a period of time convincer, you will find that *time* stands as the crucial element in their convincer if it holds up over time and/or if a certain amount of time passes. Tad James suggests that you wait 10% of their time (6 days if 60 days represents their period of time) and then say, "I've been so busy since the last time we talked, it seems like it's been two months."

(D) The one with a consistent convincer describes one who never gives anyone the benefit of the doubt. Such persons never become convinced. You have to prove it to them every time! Pace your language accordingly, "I know you'll never become convinced that this comprises the right time for you to do this, so the only way to know involves getting started in order to find out."

#18. PREFERENCE FILTER:

Primary Interest

People/ Place/ Things/ Activity/ Information)>

When you ask about a person's favorite way to take a vacation, his most favored kind of work, or one of his top ten experiences in life, you are evoking his *preference filter*. Primary interests

tend to fall into categories of people (who), place (where), things (what), activity (how), information (why, what information), and time (when).

Some care most about *who they are with* (people), *where they go* (the location or place), *the thing/s involved* (objects or things), *the kinds of behaviors and activities they engage in* (activity) or *the kind of data obtained or experienced* (information). This sorting style leads to, and suggests, their values.

To discover this pattern ask, "What would you deem as really important in choosing how to spend your next two week vacation?" "What kinds of things, people, activities, etc. would you evaluate as necessary for you to experience it as really great?" This value filter identifies those factors most crucial to the person—which also gives you information about the specific carrots that will draw him out.

#19. VALUES:

Emotional needs/ Belief Systems

Values exist as a composition of thoughts, ideas and understandings (our model of the world) *that we appraise as of importance* as we move through our world. Values represent our **thoughts** which have become "**magnetized**" by our **emotions**. Thus, we appreciate, enjoy, care about, love, desire our values. We believe in the ideas and understandings of our "values." Consequently, values/beliefs organize us, structure us and give meaning to our lives.

When Abraham Maslow created his hierarchy list of emotional values, he included in that list survival, security, love and affection, belonging, self-esteem and self-actualization. He saw these as central in human experience. These, however, do not represent the only motivating values. We can also include: power, control, achievement, affiliation, transcendence, ease, pleasure, romance, sex, knowledge, religion, harmony, challenge, etc.

If you listen carefully you will find that people always and inevitably identify their motivating values in their language. Aim then to tune your ears to listen to their value words and for those words that imply values. Ask yourself, "What values does this person hold for me?" "What do I sense that this person holds as of importance, value and meaning?" "What values operate as most central for this person?" "What values does this person go toward?" "What values does s/he go away from?" Note also to what extent his or her values match the passive/aggressive values. Then when you feel ready to communicate, influence or persuade, *use and appeal to the person's values*. People cannot help but respond to their own values!

#20. GOAL OR VALUE SORT

Disengagers/ Optimizers/ Perfectionists

People differ in *how they pursue* (go for) *goals*. Some go for perfection, others for optimization, and yet others refuse to consciously do goal-setting or seeking. **Going for perfection** creates perfectionists who tend to never feel satisfied with their performance (and/or yours!). They set their goals unrealistically high and thereby stay constantly frustrated. They put *the end-product* as their criterion for moving toward their goal and discount *the process* of getting there as part of goal attainment. Those who **go for optimization** behave more pragmatically. They simply do the best with what they do and leave it at that. They set goals in small steps so that they can appreciate little

stages of success along the way. This makes the process fun in and of itself. **Those who refuse to go after goals** have usually become demoralized from the experience, don't find that it works, have suffered trauma about competition or goal seeking, and have simply developed negative beliefs about such.

This filter helps you predict when a person will stop in his efforts persevering toward a goal, and the manner in which he will set goals, strive for them and recognize when he has met his goals.

Invite someone to talk about a goal; "Tell me about a goal that you have recently set for yourself." "Tell me about an instance when you motivated yourself by setting a goal." "If we took on a project together, would you become more interested in getting started, maintaining the process during the middle, or wrapping it up at the end?"

Perfectionists begin projects well, but often get bogged down in details and/or caught up in negative emotional states like frustration. They talk a lot about the end product, but block themselves from getting there. They tend to evaluate the end product as never good enough. Optimizers seem to flow along a lot better, and ironically, produce higher levels of excellence because they do not aim at getting it "just right". They focus on the process of getting there and enjoying that process.

#21. VALUE BUYING SORT

Cost/ Convenience/ Time

In purchasing and deciding, three sorting values come to the forefront: *cost, convenience and time*. Some people mainly concern themselves about the price, others focus on the convenience of the product or service, and others care more about the time constraints. **These values**, applied to purchasing, often conflict with each other. So while we often mention cost as our chief or only purchase decision factor, we may actually

care more about the factors of convenience or time depending on other factors around the decision to purchase. A list of convenience and comfort features can quickly override the first-mentioned cost factors.

Ask the person to imagine a triangle with three sides labeled "Cost", "Quality", and "Time". Use this to help yourself or someone else decide about how you or they have prioritized these factors with a given purchase. "Put a dot at the place that represents where you feel yourself in the triangle." This technique can help a client see the tradeoffs between their choices. It can also help the person not to feel victimized if s/he whimsically changes his mind later and expects you to have guessed it!

V. TIME-FACTORS

#22. TIME-TENSES

Past/ Present/ Future

How we process time determines how we understand "time" as a concept, experience it and respond to it. ("Time" does not exist as a sensory-based phenomenon. This word "time" refers to our mental constructs about the relationship between events.) *Time characteristics* include such qualities as direction, duration, orientation and continuity.

Time orientation refers to our sorting of time's tenses: past, present and future or atemporal. People who "live" a lot of time in the past, think about where they have lived and what it meant to them. They use a lot of past references and past tenses in their language. Those who live in the now tend to take a much more present-tense oriented in their language and references. If overdone the person may live "in the now" to such an extent that the person can't think consequentially. Those who live in the future—accordingly use future tenses and references. When overdone they can become so projected into the future they fail to make plans today for the future. Atemporal refers to being "out" of time.

#23. TIME EXPERIENCE:

In Time/ Through Time SEQUENTIAL versus RANDOM SORTING

We sort **time's duration** from our point of reference to it. If we perceive time from a position of living in it - associated, as ever present and ourselves as participants within it, then this meta-program calls that person an **In Time person**. If you sort it from a distance perspective, as living *outside* of it, NLP calls this sorting style **Through Time**. These facets of our processing refers to the way that we have of storing our memories (time knowledge).

Use the time-line elicitation question. "Take a moment to relax, to calm yourself on the inside. Now recall a memory from the past. Now an event from the future. Now point to the direction where you seem to have located your future, and the direction where you locate your past."

Through Time people store their memories left to right, or up to down. They experience time as in a continuous flow. This flow of time may seem long or short, but primarily they experience it as sequential and continuous. Also, they have an awareness of time's duration. They usually have their memories dissociated. They experience time as linear with qualities of length. **In Time people** tend to store their past behind them with their future in front of them. Their timeline will run from back to front, or up to down, or in some other direction that goes through them. In other words, they will experience themselves to live **in** time, in the timeline. Accordingly, they will remember their memories in an associated form and will have less awareness of time's duration. In Time people tend to have the ability to become "lost" in time, in the "eternal now".

Through-Time people will tend to sort time, life, events, tasks, etc. sequentially. They find that they can go by-the-book, by rules, protocols, procedures, etc. They also approach thinking, deciding, buying, etc. in a more systematic manner. We might call them "sequentials" - people who like a well-established presentation sequence.

In-Time people will tend to sort more randomly. They can go off on their own tangents, think tangentially, and seemingly have less regard for time constraints than their sequentially sorting counterparts. Random sorters especially enjoy bouncing creative ideas around, making new connections and insights. A random sorter may seem all over the place, interrupting and asking off-the-wall, out-of-sequence questions.

VI. RELATIONAL FACTORS

#24. PEOPLE FILTER WHEN DOWN

Extrovert/ Introvert/ Ambivert

This filter or sort identifies *how we process being with people in general*. Some people tend to turn outward to others for encouragement, support and personal renewal - we call them **extroverts**. Others turn inward, get off by themselves when they need to deal with stress or demotivation - we call them **introverts**.

Extroversion and introversion refer to a person's desire, need and enjoyment in spending time with others or experiencing solitude when they feel down and need to rejuvenate their emotional batteries. To discover this pattern, ask, "When you need your emotional batteries recharged, do you want to be with others or get away by yourself?"

#25. AFFILIATION FILTER

Independent/ Team Player/ Manager

This filter refers to how we process our time with people when working on a task. How do you want to experience yourself vis-a-vis a group? You can identify this pattern by asking three questions: "Do you know what you need in order to become more successful at work?" "Do you know what someone else needs to become more successful?" "Do you find it easy or not to tell him?"

Managers will answer "yes, yes, yes". **Independent persons** will answer "yes, no" or "yes, yes, no". The latter has the capacity for management, but doesn't want it. **Bureaucrats** will answer "no, yes, yes".

Use the following open-ended question to help you understand a person's need for affiliation or independence. "Tell me about a work situation in which you felt the happiest."

Independent persons like to do things on their own, to take responsibility for their own motivation and management. They score high on self-control and discipline. **Team players** like the comradeship involved in participating as part of a team. They like togetherness, "family", being around people. **Management players** like the supervisory role of directing and guiding people. Pace your communications accordingly. **Polarity people** probably describe those whom we gauge as "strong-willed by temperament" who "can't be told anything".

VII. COMMUNICATIONAL FACTORS

#26. SATIR STANCES

Basic Communication Modes

Communication involves both content and style. These two components of communication identify both **how** and **what** we say. Virginia Satir organized basic stylistic ways of communicating into five formalized patterns or modes of communication which we now call **the "Satir Categories"**. The first four of these stances indicate those whom we find ineffective and non-productive most of the time although occasionally you may find them useful. As you can discover these communication styles in yourself and others you will develop your ability to "read" more accurately that person's style of thinking and communicating and know how to pace him or her.

Placating refers to soothing, pleasing, pacifying, and making concessions. When a person feels that s/he "has" to please others, we describe that one as addicted to the approval of

people. Placators tend to feel frightened that others will become angry, go away, or reject them. So placators talk in an ingratiating way, trying always to please, apologizing, and never disagreeing. Verbally we find his or her words very agreeable. The placating posture seems to say, "I'm helpless and worthless." Placators wiggle, fidget, lean. Like cocker spaniel puppies, they come across as desperate to please.

To try the Placating Style on by thinking and feeling like a worthless nothing, role play the "Yes man". Talk as though you can do nothing for yourself and as if you must always get approval. Tell yourself that you feel lucky that others allow you to eat, breathe, and live. Adopt a position as if you owe everybody gratitude, that you will be held responsible for everything that goes wrong in the world, that you could have stopped the rain "if you used your brains, but you don't have any." Agree with all criticism made about you. Adopt the style of the most syrupy, martyrish, bootlicking person you can imagine!

Physically imagine yourself as down on one knee, wobbling a bit, putting out your hand in a begging fashion, with head up so your neck hurts and eyes begin to strain so in no time at all you'll get a headache. Talking from this position your voice will become whiny and squeaky. You don't have enough air to keep a rich, full voice. Placating statements include: "Oh, you know me, I don't care." "Whatever anybody else wants is fine with me." "What do I want to do? I don't know. What would you like to do?"

Blaming means finding fault, dictating and bossing. The blamer acts superior and sends out the message, "If it weren't for you, everything would be all right." Blamers feel that nobody cares about them. Internally blamers feel tightness in muscles and organs which indicate rising blood pressure. We evaluate a blamer's voice as hard, tight, shrill and loud.

To try the Blamer mode on, become loud and tyrannical in your talk; cut everything and everyone down; point with your finger accusingly. Start sentences with, "You never do this,

you always do that, why don't *you*..." Don't bother about an answer. Focus your interest on throwing your weight around rather than finding things out.

Blamers breathe in little tight spurts, holding their breath often. This makes the throat muscles tight. A first-rate blamer has eyes that bulge, neck muscles and nostrils that stand out; they get red in the face, and their voice becomes hoarse. Stand with one hand on your hip, the other arm extended with index finger pointed straight out. Screw up your face, curl your lip, flare your nostrils, call names and criticize.

Typical blamer statements include: "You never consider my feelings." "Nobody around here ever pays any attention to me." "Do you always have to put yourself first." "Why can't you think about anybody but yourself?" Blamers use lots of parental words: never, nothing, nobody, everything, none.

Computing refers to gaining a detachment from your emotions. The computer responds in a very correct and reasonable way. S/he shows no semblance of feelings, but remains calm, cool, and collected. Mr. Spock of "Star Trek" offers the idea model of computing. In Computing, your body will feel dry and cool; your voice will become monotone and your words abstract. Typically people get into this stance out of fear of their feelings.

To try on the computer mode, use the longest words possible (after one paragraph no one will continue listening anyway). Imagine your spine as a long heavy steel rod that does not bend. Keep everything as motionless as possible. Let your voice go dead, have no feeling from the cranium down. Use impersonal statements as you talk. "There's undoubtedly a simple solution to the problem." "It's obvious that the situation is being exaggerated." "Clearly the advantages of this activity have been made manifest." "Preferences of this kind are rather common in this area."

You will sometimes find the dissociation of the computer mode valuable for defusing when you don't need your emotions in the way. In Computer Mode you will find it easy to "play anthropologist" or scientist when gathering information. Of course, if you use a lot of big vague words that don't communicate much, you can also stop *personal* communications. To the indirect criticism, "Some people really don't know when to stop talking," you can respond in full computer mode, "That is undoubtedly an interesting idea and certainly true of some people."

Distracting refers to a communicational behavioral style that uses unpredictability. The Distracter always alters and interrupts others and self by cycling rapidly among the other patterns and constantly shifting modes. Whatever the distracter does or says tends to comprise an irrelevant response to what anyone else says or does. The internal feeling that goes along with distracting consists of dizziness and panic. The voice often becomes singsong, or out of tune with the words; it can go up and down without reason. It focuses nowhere. The distracter will alternate between blaming, placating, and leveling and will then move into irrelevance. This makes for a pattern of communication that we call "crazymaking".

To try on this distract mode, think of yourself as a kind of lopsided top that constantly spins, but goes nowhere. Keep busy moving your mouth, body, arms, and legs. Ignore questions, or come back on a different subject. Start picking lint off the other's garment. Put your knees together in an exaggerated, knock-kneed fashion. This will bring your buttocks out and makes it easy for you to hunch your shoulders.

Leveling refers to responding in an assertive and kind way. The Leveling response enables one to speak straightforwardly, directly, forthrightly and honestly. By genuinely leveling, we express our messages congruently so that our words match our facial expressions, body posture, and voice tone. This makes relationships non-threatening, more caring, and capable of true intimacy.

Except for leveling, these patterns reveal a mismatch between the way the person feels on the inside and the way he expresses it in language and behavior. As a guideline, two persons using the same Satir mode will go nowhere in their communications. So except for the leveling mode, *do not try to match* the Satir mode that you receive from another. When you match a Satir mode, that will tend to intensify it.

#27. RESPONSE STYLE:

Congruent/ Incongruent/ Polarity/ Competitive/ Meta

Of the number of ways we can respond to things, whether we talk about information, people, events, experiences, feelings, etc., we can respond congruently or incongruently, by polarizing to the opposite end of the continuum, competitively, or by going meta.

To respond congruently indicates a response that fits and feels in accordance with the content. A congruent response to a serene nature scene as a quiet place of green grass and bubbling brook would involve feeling relaxed and calm. **To respond incongruently** would involve thinking-and-feeling something out of sync to those images, like feeling angry at the calm scene because you cannot go there now.

A polarity response flips to the opposite pole. So to the serene scene, one might begin to feel stress and uptight. The mind might start entertaining thoughts of danger, how the peace won't last, how calmness represents a false reality, etc. A polarity response processes the opposite side of a continuum and so seems to take a reactive response. Since polarity sorters tend to respond automatically with the opposite response from the one you want to generate, use the Brer Rabbit approach. When Brer Fox threatened Brer Rabbit, he begged that above all things he would **not** throw him into the briar patch. Of course, he did. He played the polarity.

A competitive response refers to one that views things in terms of win/lose. The mind runs comparisons between who it judges as best, first, fastest, strongest, etc.? A competitive responder might get excited, "I bet I can relax faster or more completely than you can!"

A Meta response means processing things *about or above* the immediate content. "I find it interesting to know whether you have the images of that calm scene coded as fuzzy or crystal clear. If you made your internal images sharper and more focused, would that increase your feelings of serenity?"

The more flexibility you develop as a person, the more ability you will have to generate all of these kinds of responses, and others. You will find that people with less flexibility will often become stuck in one or two styles of responding. Strong-willed persons will tend to become polarity responders; highly competitive and combative persons (aggressors) will probably become competitive responders, etc.

THE META-PROGRAMS SORTING GRID

TEMPERAMENTAL FACTORS - IDENTIFY FACTORS:

1. EMOTIONAL COPING:

Avoidance Flight Passive	Avoidance with some Approach	Approach with some Avoidance Aggressive	Approach Fight
--------------------------------	---------------------------------	---	-------------------

2. TEMPERAMENT:

Compliant (Open/ Easy)	Strong-Will (Can't be told)
---------------------------	--------------------------------

*Aptitude: Gifts (Strengths, Drives):

3. SELF MODALITY FACTORS:

Self-Esteem:

- ☐ Unconditional
☐ Conditional Upon: _____

* Self-Confidence:

Low Medium High

* Self-Experience:

- ☐ Thoughts ☐ Will
☐ Emotions ☐ Body
☐ Roles/ Positions

MENTAL PROCESSING FACTORS:

4. CHUNK SIZE:

- ☐ General: Gestalt; Deductive thinker
☐ Specific: Detail; Inductive Thinker

5. MATCH /MISMATCH SORT:

- ☐ Sameness
☐ Difference

6. REPRESENTATION SYSTEM: (Detection Cues: Eye
Accessing Movements, Predicates)

- ☐ Visual
☐ Auditory
☐ Kinesthetic
☐ Auditory Digital

7. DATA SOURCE:

- ☐ Uptime
☐ Downtime

8. VALUE DIRECTION:

- ☐ Toward: Future Possibilities
☐ Away From: Past Assurance

9. OPERATIONAL STYLE:

- ☐ Options: Room to move/alter things.
☐ Procedures: Rules/ Steps.

10. INFORMATION GATHERING STYLE:

- ☐ Sensor: In Uptime
(Empiricists, Pragmatists)
☐ Intuitors: In Downtime
(Visionaries/ Rationalists)

11. PERCEPTION:

- ☐ Black-and-White: Extremes
☐ Continuum: grays/ middles

12. ADAPTATION STYLE:

- ☐ Judges: Control the world
☐ Perceivers: Float through world

13. REACTIVE STYLE:

Inactive Reflective Active

* Scenarios:

- ☐ Best Possible: Optimist
☐ Worst Possible: Pessimist

REFERENT FACTORS —EMOTIONAL SORTING FACTORS:

14. REFERENCE FRAME: (Authority Sort)

- ☐ Self-Referent (Internal)
- ☐ Other-Referent (External)
- ☐ Circumstance Referent
- ☐ Data Referent

15. MODAL OPERATORS: (Linguistic Regulators of Operation)

- ☐ Necessity (must, should, have to)
- ☐ Possibility (could, would, might, may, will)
- ☐ Desire (want, desire)
- ☐ Impossibility (can't, shouldn't must not)
- ☐ Choice (want, will, choose)

16. EXPERIENCE OF EMOTION:

- ☐ Associated: (Emotionally Sensitive)
- ☐ Dissociated: (Objective/ Computer Mode)

17. CONVINCER SORT (Believability)

- ☐ Visual: Looks Right (observer)
- ☐ Auditory: Sounds right
- ☐ Kinesthetic: Feels right (Feeler)
- ☐ Auditory Digital: Makes Sense (thinker)
- ☐ Experiential: Experiencer (Doer)

18. PREFERENCE FILTER: (Primary Interest)

- ☐ People (who)
- ☐ Place (where)
- ☐ Object (what)
- ☐ Activity (how)
- ☐ Time (when)

19. VALUES — MOTIVES:

(Emotional needs)

(Beliefs/ Meanings/ Criteria/

What are the Central Criteria of this person?)

- | | |
|---|--|
| ☐ Power (Control) | ☐ Sex/Romance |
| ☐ Affiliation (People) | ☐ Peace |
| ☐ Safety | ☐ Pleasing |
| ☐ Self-Esteem | ☐ Good Feelings |
| ☐ Love/ Affection | ☐ Comfort |
| ☐ Self- Actualization | ☐ Competition |
| ☐ Superiority/ Supremacy | ☐ Optimism |
| ☐ Independence | ☐ Success |
| ☐ Achievement/ Mastery | |

* Buttons:

Value Buttons: _____

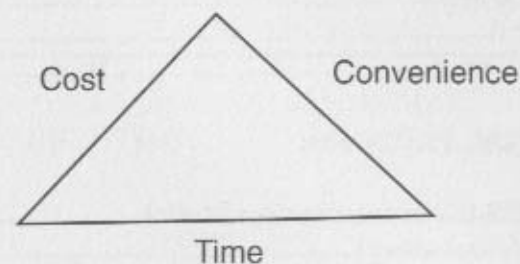
Trauma Buttons (Sensitivities): _____

Experience Buttons: _____

20. GOAL SORT/ VALUE STYLE:

Reject Goals Optimization Perfection

21. VALUE BUYING SORT:



* EMOTIONAL DIRECTION SORT:

- ☐ Unidirectional
- ☐ Multidirectional

TIME-FACTORS:

22. TIME-TENSES

- ☐ Past
- ☐ Present
- ☐ Future

23. TIME EXPERIENCE:

- ☐ In Time - Random
- ☐ Through Time - Sequential

RELATIONAL FACTORS:

24. People Preference:

- ☐ Extrovert
- ☐ Introvert
- ☐ Ambivert

25. AFFILIATION FILTER:

- ☐ Independent
- ☐ Dependent
- ☐ Team Player
- ☐ Manager

* Demonstrative Style:

Low Medium High

COMMUNICATIONAL FACTORS:

26. SATIR STANCES (Communication Mode)

- ☐ Blamer (Accusatory)
- ☐ Placator (Pleasing)
- ☐ Computer (Dissociating)
- ☐ Distracter (Crazymaking)
- ☐ Leveler (Assertive)
- ☐ Telling
- ☐ Disclosing (at what level)
- ☐ Problem Solving

☐ Problem Reporting:

- ☐ Objective
- ☐ Negative (Griping/Badmouthing)
- ☐ Avoidance

27. RESPONSE STYLE:

- ☐ Congruent
- ☐ Incongruent
- ☐ Polarity
- ☐ Competitive
- ☐ Meta

* RESPONSIBILITY STYLE:

- ☐ Over-Responsible (Caretaking Role)
- ☐ Balanced/ Skilled in Negotiating
- ☐ Under-Responsible (Receiver Role)

Summary:

MODEL OF THE WORLD

VALUES:

1. _____
2. _____
3. _____
4. _____
5. _____

PROCESSING STYLE:

1. _____
2. _____
3. _____

EMOTIVE KEYS:

1. _____
2. _____
3. _____

TEMPERAMENTAL KEYS:

1. _____
2. _____
3. _____

REFERENT KEYS:

1. _____
2. _____
3. _____

COMMUNICATION/ RESPONSE STYLE:

1. _____
2. _____
3. _____

SELF-MODALITY ELEMENTS:

1. _____
2. _____

EXPERIENTIAL EXERCISES FOR DEVELOPING SKILLS WITH THE META-PROGRAMS

Laboratory #1. Elicitation of Positive Experience from person A. In groups of 3 or 4, person A tells about the experience (some time when enthused, successful, brilliant, creative, decisive, a winner, etc.). Make the content of this positive. Persons B, C and D help him elicit more and more of the experience with questions and comments. After 5 minutes, have persons B, C, & D present Person A with a "reading" of his Meta-Programs. Check with A to determine how much accuracy you attained.

Laboratory #2. The Sales Encounter. In groups of 4, let Person A identify something that he would never, but never buy. Person B then attempts to sell that item to person A. After A tells B, A is to remain as silent as possible for the rest of the

exercise just saying no. B should forge ahead regardless of A's verbal and non-verbal resistance. Persons C and D write down all of the Meta-Programs you can hear in both persons. Pay special attention in detecting the linguistic markers within the language patterns of the persons.

Laboratory #3. The Dating Game. Person A asks open-ended questions of Person B that essentially ask, "What would you want to know about a person before you ask him or her out?" "What would you need to know to have an evening out with a good friend?" "What would you evaluate as a delightful evening out with someone?" Persons C & D make a list of all Meta-Programs that they detect.

Laboratory #4. Asking for favor. The context we want to create involves one in which B is to persuade A to do him/her a favor. First, B should ask ten questions of A to identify A's basic

Meta-Programs. After gathering this information, B will then frame his request (evoking his desired outcome) in words that will reflect A's most compelling Meta-Programs.

Laboratory #5. The experience of liking. B should elicit from A a time when he liked a person upon first meeting him. B will ask, "How did you decide that you liked that person?" Use the Meta-Program sorting list and elicit as much information as possible about A. Repeat, doing the same for when A disliked a stranger upon first meeting him. "How did you decide that you disliked that person?" C now feeds back to A information about how he saw and heard A respond (in terms of Meta-Programs). D is to feed back to B information about how B displayed his own Meta-Programs.

Laboratory #6. Identifying someone's agreement/disagreement signs. In groups of 3/4 begin a discussion about something of interest with person A. Persons B, C & D should watch for person A's autonomic nervous system signals of "yes/no", "agree/disagree". Elicit yes and no responses while calibrating to the subtle cues that indicate it even when they have no verbalization. When Persons B, C & D feel that they have become cali-

brated, they should ask A not to respond verbally or demonstrate their thoughts/ feelings in any obvious way. Now say words for 2 minutes that maintain rapport; 2 minutes that totally break rapport and get disagreement, and 2 minutes getting rapport again.

Laboratory #7. Create a context in which person B will persuade person A to do a favor. "I want you to go to the store for me to buy some milk." "I want you to come over and watch my kids." "I need \$10." As person B persuades person A, A should remain unpersuaded and just say no. Persons A and C will detect the meta-programs of B. Then using those meta-programs, they will identify B's meta-programs sorting style. After gathering information, A and C might practise offering a suggestion or recommendation to B framing it in words that reflect his sorting style.

CONCLUSION

Although we all deal with the same reality, we also all live in different worlds. With differing models of the world, we each experience the world very differently. The ways we pay attention to sensory data, process our thoughts and code information determine how we map our reality.

Meta-programs offer us a valuable tool for identifying and using these patterned ways as we communicate and relate to others. Once you have a way of sorting and paying attention to these patterns, you have a key for understanding and predicting how a person will experience you and your communication.

Chapter Eleven

KINESTHETIC TIME LINE

Cleaning Up the Past And Freeing up the Present

In NLP, practitioners work almost exclusively with timelines in the visual modality. The classic NLP change technologies using timelines such as "the decision destroyer", running "the phobia cure", above the timeline and taking the resource into the past, taking resources back into the past, etc., facilitate a trance state that presupposes primarily the ability to visualize.

The following three patterns differ from that in that they provide technologies in the kinesthetic modality. What follows involves much of the same timeline elicitation and construct, but with one difference. It enables us to use our muscle movements, muscle memory, and other kinesthetic codings to shift our representations of time and the things we have "carried" (kinesthetic predicate!) with us over time.

DE-FLUFFING THE NOMINALIZATION "TIME"

That we exist as beings who sort, process and make distinctions about "time" provides us a very powerful resource for making life a heaven or a hell on earth. It depends entirely on how we use this power of abstraction. Linguistically, the word "time" sounds like a noun, and we usually respond to the word as if it represented a "person, place or thing". But it does not. You cannot see, hear or feel "time" directly. You cannot put it in a wheelbarrow - the NLP true noun test (*The Structure of Magic*).

"Time" as a word, therefore, exists as a nominalization. And as a nominalized verb it indicates an underlying verb which points to an underlying process. Accordingly Korzybski, utilizing the latest discoveries in Einstein's Theory of Relativity, argued that we need to hyphenate the word as "time-space" since time cannot exist apart from space, nor space apart from time.

We might go even further. What serves as the underlying verb within the word "time"? What we truly have reference to concerns the event or events that occur between some measurement between other events. After all, how do we measure this abstract quality that we call "time"? We use some regular, ongoing, systematic process like the moving of our planet around the sun. We then mark and measure off the time-space intervals into other pieces of this abstraction: "years", "months", "days", "hours", "minutes", "seconds", "nano-seconds", etc.

The concept of "time" as a mental construct exists only in our minds. We conceptualize this understanding that events occur one after the other, then we conceptualize the concept of causation between events, patterns of the events, the amount of events between events, etc.

Given this nature of "time", how do we represent and mentally map out this distinction in terms of our modalities of representations? We might imagine and see a timeline such as those presented to us in history textbooks in school. Such linear timelines usually stretch from the left to the right, measuring off and marking the distant past to the present and on into the future. Such functions in most people, at least in the West, as a visual representation of a timeline. Now let's shift gears. How would a kinesthetic representation of "time" proceed?

EXPERIENCING "TIME" KINESTHETICALLY

Developing a Kinesthetic Timeline

This particular pattern provides a *technology for externalizing your time-line*. How would that offer us something of value? For one thing, it provides a value for all of those people who do not rely upon their visual system as their primary representation system. For those who complain that they do not make internal pictures very easily, a kinesthetic timeline would enable them to use various NLP techniques that otherwise over-rely upon the visual remembered and construct systems.

Of course, remember as we begin this that your time-line does not exist in an objectively "real" way. We use these words as simply a way of conceptualizing our experience of moving from one event to another (moving through "time"). "Time" as a nominalization functions as an unspecified relational word. It simply indicates the activity and actions that occur between two events.

Notice how you have your experiences coded with regard to time. Experiences that we store "out" of time can sometimes become represented *as if they continue always to happen in an ongoing manner*. Thus even though those events have already occurred and exist as "over" for us, we code and represent them in such a way as to cue our brains that those events continue with us as our ever present reality. And, if we experienced those events as traumatic in the first place, this way of coding can create continual and even more hurt in an ongoing fashion. To deal with such representations of experiences necessitates that we recode them and then reinsert them into our timeline. Because this can provide us a positive and helpful resource, we can put new resources into our history and even amplify those awarenesses so we feel as if we have had them with us for a long time! —————>

Now the process for using a kinesthetic timeline include the following steps.

First, have the person "lay" his timeline out on the floor. Have him or her stand up and say the following. "As you stand here in this spot, turn appropriately and point in the direction of your past... Now point to your future... Now let's mark this out by walking back to last month, last year, five years ago." Then walk the person through his past.

Second, identify the configuration of the timeline. As you identify kinesthetically by having the person walk through their present, the past, the future, have the person then step aside from the timeline and notice its configuration, size, etc. This will provide them experience with associating and dissociating from their timeline as well as working with their "sense" of it.

Third, have the person identify a behavior s/he wants to change. Have the person notice the kinesthetics associated with that behavior. Let them feel that problematic behavior, "just noticing it..." then, when they feel ready, to amplify it. Then say, "And I want you to recognize this feeling (K) and allow yourself to go back in time to when you first had this feeling." Here you want to get a good anchor on those old problematic behaviors that the person now finds limiting and un-useful.

Fourth, have the person step back in small steps to where they had that same kinesthetic sensation. As you use the anchor to move backward in time, notice and anchor it again each time it arises. Then with more small steps, go back even further. Ask, "How old do you now feel or sense yourself?" "Do the kinesthetic sensations diminish or intensify as you have take this step backward?" Have the person back all the way up to the point where the kinesthetics first began. At each of the kinesthetic spots have the person identify his/her age. Take another step backward.

Fifth, when you are all the way back to the earliest experience of those kinesthetics, have the person go meta to themselves and their timeline. Ask the person to step off their timeline to a meta position so that you can then inquire, "Where did you first experience those sensations? When did that occur? What do you need to go through life and time and feel different about yourself? What do you need so that you do not need to re-experience life as you did?"

At this step you index the where, when, how, persons, etc. of the old trauma feelings. This helps the person to bring into consciousness facets that they may not have indexed previously. Asking such questions also helps the person identify his or her needed resources. Continue to ask, "Do you have these resources now?" If not, help the person find references for those resources from others (modeling), by imagination (construction) or by putting together bits and pieces of history. Access as many resources as the person needs until you get a yes to, "Does this supply all that you need to effectively handle those events?"

*Sixth, anchor the resources as they come up and begin to stack these resources on the person's elbow. Also reframe limiting meanings that may come up. If they say that some event made them a "failure" reframe that as saying it was an experience of "trial and error learning". In this step, you apply the NLP technologies for updating **the meanings** that the person has previously attributed to the events and their life that have become troublesome and disempowering.*

Seventh, use your language to reframe their resources. Assist the person in redefining the "meanings" they attribute to some of their painful experiences by saying things like, "This taught you something very important in life to avoid."

Eighth, from the meta-position, have the person walk around their younger self. The design of this step aims to assist the person to gain new and different information that will help them. It will shake them out of a limiting tunnel-vision as they gain a broader perspective.

Ninth, have the person step back onto the timeline. Once the person has gathered all the resources they need and has some new reframes to use, have them step back onto the timeline at the first time. Provide them the following process instructions. "Now I want you to quickly walk through your timeline—taking all your resources with you. Do this quickly!" Then, as you say this and they begin to move, fire the resource anchors on their elbow and walk with them as you take them "up" the line to the present.

Tenth, stop at the present with the process instructions, "And now let all of these learnings and experiences integrate fully into a new sense of yourself as being much more resourceful." Give the person a few moments, or minutes, to do this work.

Eleventh, have the person turn around. When the person feels ready, have him or her turn around to face their past. "Now as you look back on your past, you can allow yourself to notice how this has become different and continues to become different, providing you new ways of thinking and feeling about it." Wait a minute to let that perspective integrate.

Twelfth, have the person face their future. When you have finished with the previous step, have the person turn around again to face their future. "And now as you look at your future, you can notice how the future has become different also, how it has become brighter and more hopeful and you can wonder just how much brighter it will become..." "What changes do you now notice in your timeline itself? How will this assist you as you move into your future?"

Thirteenth, take another meta position. Have the person step aside from the timeline, or from the end of it and have them look at their present and future from an "out of time" perspective. Repeat this from one or two other perspectives. "What effect does this have on you?" "What else does this allow you to learn that you can use in a positive way?"

Now from the end of the future timeline, offer this perspective, "Look back over your lifetime and notice the things you could do after that date that was the present that would enable you to develop more fully."

Fourteenth, reorient the person back to the present. Finally, end this process by taking the person back to the present. End with the process instructions. "And now you can take one step forward."

We have called this exercise building and utilizing an **externalized timeline**. The design of the process has utilized this form of a timeline as a structure for changing personal history.

Practice exercise: A imagines a line on the floor which represents his past, present and future and then identifies with a spot for "the present". B will assist A to step onto the line in the present. Then B will turn A toward the past with instructions to notice whatever comes into A's awareness. Repeat for the future. A, facing the future while standing in the present, gets in touch with and amplifies *the feeling associated with the behavior* he wishes to change.

B instructs A to move backwards on the line, "moving back in time", until he finds a place where A has the same feeling. Each time A identifies an experience that generates the same feeling, B asks A's age and suggests he take another step backwards in time to discover if the feeling diminishes or is eliminated. Continue until the feeling entirely disappears.

B takes A off the line to look at that younger self in that first experience. B then has A walk around the younger self, seeing himself in that experience from different perspectives. A steps off the line (dissociated). A identifies resources that would become useful to that younger self. B anchors and stacks resources in A.

B then assists A in *swishing kinesthetically* forward to the present, bringing resources forward to recode and reorganize A's experience for optimal learning. Move as quickly as possible.

A stays at the present point for five minutes or as long as it takes to integrate. Observe the 4-tuples that occur. Now step in front of the time line. Do you have all the pieces there? A steps on present line again, closes eyes. When ready, put "best foot forward".

This exercise provides a **linear metaphor** to work with. Actually, you can put anything on it - *any mental construct*. For instance, you can make a kinesthetic line on the floor and allow it to represent the Introvert/Extrovert Continuum. With Introvert on one end and Extrovert on the other - "Where do you now stand?" "Where would you like to move to that would represent your goal or ideal?" Have the person move backward and then forwards: "As you feel comfortable". "Now, take another step in that direction ... What happens?" Anchor that state. Take them off the line. "Where (how) would that become useful in your life?" Make distinctions - contextualize the behavior; it can become a resource. Fire the anchor: "How does this feel, sound, look different?" "See yourself in that context" (anchor).

By so using the kinesthetic continuum you can **depolarize any behavior** that has become extreme in a person's life. You may now think of this pattern as a "*Kinesthetic Behavior Generator*", so to speak.

The following offers a list of things with which you can use this continuum:

.Shy - Bold
.Poverty - Wealth
 (To shift a person's "Comfort Zone"
 "Is this out of your comfort zone?")
.Unconscious - Super-conscious
.Weak - Strong
.Passive - Aggressive
.Incapable of learning - Super learner



SUBMODALITIES CHANGE

Or Fast-Forwarding Generative Behavior

The following pattern provides a way for your to program your future. We call this a *Kinesthetic Chain*.

1) Standing on a kinesthetic representation of your timeline, **zoom-in on a one to two week period of time**. Ask, "Where do you have one week from today represented in terms of existing out in front of you on this line? Then go out there (a foot, 10 feet, etc.) and mark that spot as a line on the ground. Do the same and mark where lies, for that person, the 5th. day, 3rd day and then tomorrow.

2) Ask the person, "Suppose you **developed a skill** that you would like to have in seven days from now—notice what *sub-modalities* you would code that developed skill in, and what would those submodalities see-hear-feel like. Allow yourself to create a dissociated picture of that future you with those skills. Deeply register that picture of that you with those skill in your mind and body. Now as you release that picture, clear your mental screen."

3) "Now of course, as with any skill, if **you can imagine** that skill to begin to exist there after a period of seven days, then it would exist, just in a **lesser form**, on the fifth day. So allow yourself to imagine what you would look like with it at that stage of development by creating another disassociated picture of that future you as you also identify the submodalities of the image.... After you have done that, you can let it go."

4) Then have the person repeat that same process with **imagining the skill at the development it would have on the third day**, and then on the next day. After each time the person imagines the form of the developed skill have him or her release the pictures and images.

5) Now provide the following instructions. "In a moment, we will **quickly go into the future**, and walk right into the pictures of those developing skills and, as we do, I want you to gather up all the resources that you would find there as you step *into* and *through* each of the pictures you have imagined. We will do this very quickly. Very quickly. In just a moment, when I say, "Now!" I want you to move up to the next week from this moment very quickly through all those pictures."

Okay. "Now!" ... And now you can stop moving forward and just allow all the submodalities of those pictures to become fully sensed and integrated into the current you. Because as you went through each you associated with each and can now allow your unconscious to gather all of those developing resources into yourself."

DE-BRIEFING THE PATTERN

If you didn't notice, we have designed this pattern (as many of the NLP patterns) to trick the subconscious mind in a very nice way. Because as you *pull up your resources into yourself* (from your unconscious mind) you begin to have more of those resources that existed there in your unconscious in the first place. You then assessed a chain of K⁺ anchors which you walked through and associated with. —————→

To practise this progressive submodality development of a resource state through time do the following. Person A should identify something he does well and wants to do better. Then establish a one week timeline and spatially mark it out for days 1, 3, 5, and 7. Have A see him/herself a week from the present, engaged in the activity in optimum performance. Have the person notice the resulting submodalities at the 7-day marker. Then backing up, have them notice the images at five days from now when the skills would have existed at a less developed stage than at Day 7. Have A see self at Day 5 so engaged at that skill level. Do the same for days 3 and 1. When ready, physically help A move rapidly down the timeline from the present to day 7. Test and future pace.

STEPPING BACK FOR RESOURCEFULNESS

Ready for another pattern? The following provides a similar form to the pattern just described but one that may work as well as or better than the first pattern. After you try both, pick your pattern of choice!

(1) First **identify a stress state**, one wherein you still feel bad, tense, and stressed. Once you have done that, amplify that state.

2) Now, **step back**, literally, take a step back from where you literally stood when you accessed that stressful state. This helps you to *take a meta-position* to yourself. Now, look at that you from a moment ago who had those problems and those feelings. Now do some meta-exploring: What resources does that person need? Imagine where you exist at this moment as having those resources, and what it would feel like to have them right now.

3) Repeat step #2 so that you **take a meta-position to your first meta-position!** Step back another step. Now you will stand at a meta- meta- position to where you stood originally. Now you can see yourself seeing your original stressed- out self! Once you access this state, then *meta-meta-explore*: What does the previous person need in order to become even more resourceful? Imagine your answers vividly and associated so that you see them, hear them, and feel them fully.

4) Repeat Step #2 again! And so on... until as you watch the person he or she develops a **"floating" above sense** (and you will!). These floating feelings, in fact, will let you know that you have truly attained a highly dissociative state from that original problem state.

5) Now **take the person's arm, and quickly walk him/ her into the previous step** saying as you do, "And as you step into this resourceful state you can gather up the resources

that you accessed and developed here and feel more empowered than you have ever felt before." Do with each step until you arrive back to the original step.

6) Now stop at the original problem state and say, "And you can let all of these resources that you accessed and amplified when you went meta to this **integrate fully into yourself**, so that you can feel that empowerment whenever you come up against this kind of a situation." Use any language patterns you know that will enable them to fully access the resources.

7) End the process after the person has had some time to integrate their learnings by saying, "Take one step forward." Check: How do you now feel?

CONCLUSION

Utilizing the kinesthetic representational system within you for how you code "time" in these patterns provides some new and different structures for working with old problems. As a master practitioner, you can also feel completely free to experiment with these patterns and invent others on your own. By so doing, you will not only find new and creative ways to "put the past behind you", but also to "future pace" a passionately exciting future for yourself. Now, **Go for it!**

Appendix A

Why the Use of E-Prime in Writing this Book?

As a general-semantacist, I learned from Alfred Korzybski about the problem with the word "is" especially in the "is" of identity and the "is" of predication. This adds significantly to the NLP Meta-Model.

The identity "is" sets up identities between different things and thus generates a false-to-fact map representation of reality. It usually confuses things that exist on different logical levels. "He is stupid!" and "She is lazy..." confuse a multi-dimensional person with a mental evaluation. **The predication "is"** asserts things of, and in, the human nervous system as if existing "out there" beyond the human nervous system. Hence, "It is good..." "That rose is red." These "ises" create a language structure which imply that something "out there" contains these qualities of "goodness" or "redness". The "is" suggests that such things exist independently of the speaker's experience and speaking. Not so!

In reality, these descriptions speak primarily about *our internal experience* and indicate our judgments and values rather than the structure of the world. More accurately we could have said, "I evaluate it as good..." "I believe she behaves in a lazy way..." "That statement strikes me as stupid..."

More recently, David Bourland, Jr. invented the extensional device of **E-Prime** by which he referred to writing and producing English primed of (or minus) the "to be" verb family (is, am, are, was, were, be, being, been). Numerous values accrue from practising primed English. Not the least of these values involves reducing the "is" of identity and the "is" of predication. Subsequently, I decided to write in E-Prime except when quoting from others.

The previous "is" statements distract us from the true structure of things, confuse logical levels of abstracting, and subtly communicate that such value judgments exist in the world of "objective" reality as real "facts". Not so. The evaluations (good, red, lazy, stupid) function as only definitions and interpretations in the "mind" of the speaker. To say "The rose is red" falsely allocates the "redness" to a position outside of the person experiencing the redness via their interacting nervous system.

The "to be" verbs pose another danger. They presuppose that "things" (actually, events, processes) stay the same. Not! Using the "to be" verbs can subtly create the impression of fixedness. They tend to set the world in concrete and to create "a frozen universe". In using them, the dynamic nature of processes become coded statically: "Life is tough." "I am no good at math." "She is always talking that way." A long time ago, Ernest Fenollosa (1908) said, "Is" suffers from "the tyranny of medieval logic."

Such statements sound so definitive, so godlike. They sound like a pronouncement of the last word about reality. Bourland and Kellog have called this *"the deity mode"* of speaking! No wonder some people so over-use "is" "am" and "are," etc.! It conveys a sense of power. "That's the way it is!"

"To be" also carries with it a sense of completeness, finality, and time-independence. Yet if we can discern the difference between the map and the territory, then we know these phenomena exist on different logical levels. Using E-Prime reduces slipping in groundless authoritarian statements.

Yet if the language we use in describing reality (our map) becomes confused with reality (the territory), then we begin "identifying" and that makes for *unsanity*. Actually, there "is" (as in existing) no absolute, final, non-changing "is" to which we can point. "Is" then functions as a non-referencing word.

To use it leads us into semantic mis-evaluations. Conversely, writing, thinking and speaking in E-Prime generates "consciousness of abstracting". Alfred Korzybski posited such conscious awareness as crucial for remaining sane.

I like E-Prime because it facilitates speaking and thinking with more clarity and precision, it automatically takes a speaker/writer back to the level of first-person experience, it reduces the passive verb tense ("It was done," "Mistakes were made"), and it restores to statements the speaker who made them, thereby contextualizing statements.

E-Prime helps to foster a worldview which perceives the world more holistically as an interdependent whole of interconnecting parts. It sees the world as dynamic, changeable rather than static. For these, and other, reasons, I have written this book (as well as others) in E-prime.

Appendix B

META-STATES

A Domain of Logical Levels Self-Reflexiveness in Human States of Consciousness

Korzybski explored the relationship between what he called "**first order**" effects and the effects of "second order", "third order", etc. in his 1933 classic *Science and Sanity*. Later, the NLP model described these logical levels of abstractions "states", as in states of consciousness, or mind-body states of thoughts-feelings. As NLP grew out of Information Theory, Gestalt therapy, Computer science, Family System Therapy, Transformational Grammar., etc. it developed a model for tracking "*the structure of subjective experience*" which creates these semantic states.

In 1995, I developed this newest development which combines the best of NLP and General-Semantics into a model called **Meta-States**. This model utilizes the insights of Korzybski and Bateson on logical levels of abstraction to provide a tracking language for "*states about states*", e.g. when one becomes "afraid of fear" (paranoid), or "angry for feeling afraid" (a self-conflicting state!), or "guilty about feeling angry about feeling afraid" (higher level self-torturing pattern!).

This model not only addresses such "dragon-like" semantic states, but also those princely states of self-esteem, resilience, proactivity, magnanimity, forgiveness, etc. In such meta-states a person abstracts (thinks-feels) about other abstractions (like "self", "time", "purpose", "destiny", etc.) and develops gestalt configurations of states-about-states. Experiencing meta-states takes us into the realm of semantic reality where we generate meta-level experiences, believing, valuing, etc.

Later, the International Association of Trainers in NLP (IATNLP) awarded me their prize for the "most significant contribution to the model of NLP in 1994/5".

Meta-States - the content of the book:

Part I: Theory: Introduction to Meta-States, State Management of Primary States in NLP, Meta-States as a New NLP Distinction, Meta-States Elicitation, Meta-States as Correlated to "Core" States, Meta-States foreshadowed in NLP Volume I, Bateson's Logical Levels of "Mind".

Part II: Empowering Meta-States: Self-Esteeming, Resilience, Forgiveness, Proactivity, Inner Peace, Uncriticizability, Magnanimity.

Part III: Negative Meta-States: De-Constructing Disempowering Meta-States.

Introduction

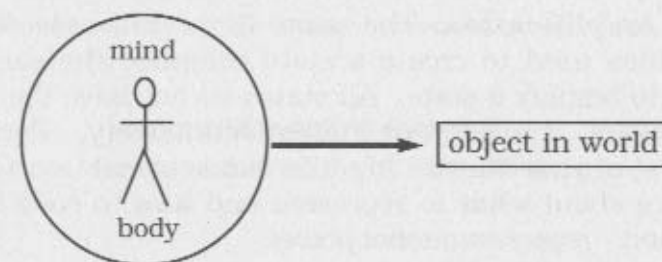
STATES-ABOUT-STATES

Self-Reflexiveness in Human States of Consciousness

The NLP State Model: From the beginning, NLP, as the study of subjectivity, has addressed "states of consciousness" - states of mind, emotion, and body. Two key components drive/create "state" - **mind** in the form of internal representations, beliefs, values, meanings, and **body** as expressed in physiology, neurology, and health habits. The NLP Strategies Model describes the specific ways in which we use mind-body to induce ourselves into various states. In turn, our neuro-linguistic states completely determine our effectiveness, happiness, and resourcefulness. (#1 Exercise: Access a learning state).

NLP State Management Model: the primary model for **managing states** involves focusing on "running your own brain". Learning this skill empowers you to become resourceful, confident, optimistic, resilient, playful, & productive. What instructions did you have to give to yourself to put yourself into a learning state? Pictures, sounds, sensations? Memories and/or imaginations? Words?

State of Consciousness



Two royal roads to state inform our understanding & skill in working with states: **1) Mind:** the content of internal representations about things: what we see, hear, smell, feel on "the theater of our mind" plus the words we say to ourself about those sights, sounds, and sensations. **2) Physiology:** the state of our health, body, neurology, and all the factors that make up and that affect our physiological being.

The Object of State: in primary mind-body states (fear, anger, joy, calmness, sadness, etc.) the **object** usually refers to something outside of our nervous system.

State Induction: We have two foci for assessing a desired state: *remembering a state and creating a state*. In remembering, we use our mental-kinesthetic memory to "recall a time when...". In creating, we use our imagination to wonder about "what would it look, sound, and feel like if...". Information coded in various modalities & submodalities of awareness drive states.

State Alteration: States do not stay the same. We experience multiple states every day. Always count on your states altering, shifting and transforming. Developing awareness of this enables you to take charge of altering your states.

State Awareness: the information that drives states & the kinesthetic experience of states all *habituate*, thereby causing states to drop out of consciousness. To manage them necessitates making them conscious again.

State Amplification: The same IR in all sense & language modalities used to create a state comprise the same mechanisms to amplify a state. All states do not have the same level of intensity. Gauge your states for intensity. Recognize the "drivers" of your states. In state management, we always have a choice about **what** to represent and **how** to code that representation - *representational power*.

State-Dependency: Our states govern our learning, memory, perception, behavior, communication, etc., hence, **state-dependent LMPBC**. Out of our states arise emotions, speech, behavior, etc. State dependency leads to "*emotional expectational sets*" and "*conceptual expectational sets*" which determine what we see and hear. Two persons with entirely different emotional or conceptual expectational sets will experience the same event in radically different ways.

State Analysis: Gain insightful & in-depth understanding about your states & unique patterns of "stating" by contrasting resourceful and unresourceful states. What drives the difference?

State Anchoring: Once in a state, set up some trigger (sight, sound, sensation, movement, gesture, word, etc.) and link it to the state as a secondary trigger. This will give you an "Anchor" for the state - a Pavlovian conditioning tool for state management.

State Utilization: If a state offers a resourceful way to think, feel, perceive, communicate, behave, remember, etc., then ask yourself *the utilization question*. Empower yourself to use states as internal resources to take with you wherever you go. "Where would I like to use this state?" "What would it look, sound, feel like to have this state in this or that situation?"

State Strategy: The bits and pieces of information (VAK), neurology, responses, etc. that make up the sequential composition of a state. Track down this sequence and model the pieces of the "strategy" that create the state.

STATES-ABOUT-STATES

Moving to the level of a Meta- State

A wild and wonderful thing happens when we access a state and relate it to *other states* - a **meta-state** arises. In these complex "states" our **self-reflexive consciousness** relates (not to the world) but to ourselves or to some abstract conceptual mental state (some Kantian category). We access a state of thoughts-feelings (T-F) that we apply & *bring to bear upon another state* of (T-F). We feel upset about our anger; joyful about freedom; anger at our fear. Exercise #2: Access a state of **Joy** about your state of learning.

Logical Levels: Korzybski describes "levels of abstraction" from how we abstract from the world all of the energy manifestations "out there" beyond our nervous system which we bring in via our sense receptors, from which we then abstract again & process in specialized parts of our cortex as sensory representations (VAK), about which we then abstract again as we say sensory-based words about (A_d), about which we then abstract & say evaluative-based words, about which we can abstract again & say more evaluative-based words, etc.

Linguistic

maps

of ≠

Neurological

maps

of ≠

Reality

"Reality" Beyond the Nervous System

The territory beyond

Abstracting at higher levels or "Going Meta" (NLP). Going to a higher logical level to abstract **about** the lower level creates an "aboutness" at the meta-level. Primary states refer to external content: "I'm afraid **of** John when he doesn't get his way." Meta-states (MS) refer to another state: "I'm afraid of my fear." "I'm disgusted with my anger." In MS, as a state-about-a-state, we shift logical levels by moving to a state that recursively refers back to a previous state. As an operational definition, a MS designates **a state of consciousness above, beyond, and/or about (meta) any other primary state of consciousness.**

Exercise #3: Now access a state of appreciation **about** your joy **about** your learning.

Meta-State

T-F of Joy/ Delight/ Fun

about

Primary State
T-F of Learning

about

something you'd like to learn

Self- Reflexive Consciousness (meta-cognition, meta-awareness, and meta-communication) - a power of consciousness to reflect back upon itself recursively. Consciousness and experience now become recursive & take on many of the qualities of a *system*. How do you experience "anger at your fear"? Here a primary emotion targets another primary emotional state, hence "self-anger". Sigmund Freud said "anger turned inward" sometimes shows up as depression, self-contempt, self-judgment, etc. The state of anger, as it reflexively turns upon itself, takes on new complications (gestalts). When a state recursively feeds back into another state it often creates a closed-loop system. This has the effect of creating a self-reinforcing, self-validating and self-fulfilling prophecy experience.

Synthesis of Strategy & State: The NLP Strategy & State Models cover a tremendous range of human experience/subjectivity. But not all. Some experiences demand another kind of analysis, one that *goes beyond* strategies & states, a model that handles experiences sequentially and holistically, handles complex experiences involving meta-levels, and that takes into account reflexive consciousness. In MS thoughts - emotions (a neuro-linguistic state) feed back onto a previous state. In self-contempt we T - F contemptful *about* our self because we judge our "self" about a PS (anger, fear, timidity, etc.).

"Now Let's Play" (NLP): In the spirit of playfulness, imagine all of the wild and weird, helpful and hurtful, and empowering and disempowering M-S we can generate as we observe how states interact (interface) at logical levels creating new gestalts:

curiosity of curiosity ≠ intense curiosity!
 attention of attention ≠ attending attention
 analysis of analysis ≠ study of analysis
 reasoning about reasoning ≠ science
 choice of choice ≠ freedom, lack of blockages
 consideration of consider ≠ cultured thought
 knowing of knowing ≠ consciousness of abstracting
 evaluation of evaluation ≠ a theory of sanity
 worry about worry ≠ morbid worrisomeness
 fear of fear ≠ paranoia, agoraphobia
 pity of pity ≠ self-pity, pitifulness
 belief in belief ≠ fanaticism, dogmatism, intolerance
 conviction of conviction ≠ dogmatism
 ignorance of ignorance ≠ innocence
 choice of choice ≠ empowering choice
 anger at fear ≠ self-anger
 joyful about anger ≠ celebrative about freedom to
 use anger as an emotion
 sad about anger ≠ awareness of misusing anger
 angry about sadness ≠ inappropriate sadness
 fearful about sadness ≠ self-paranoia
 guilt about anger ≠ self-judgment for anger
 inhibition of an inhibition ≠ positive excitation
 hate of hate ≠ love or nullification of emotion
 doubt of doubt ≠ scientific criticism
 procrastination of procrastination ≠ taking action
 interruption of interruption ≠ confusion
 prohibition of... anger, fear, joy, etc. ≠ stuck

DISTINGUISHING PRIMARY & META-STATES:

How P - S differ significantly from M - S:

PRIMARY STATES

First-Level
 Simple/Direct
 Immediate
 Modality &
Submodality- Driven

 Kinesthetically Exper. +/-
 Easily Anchored

 Primary Kineshetics

 Intense to very Intense
 Strong
 More Focused
 One time learning

 No layers of cons.
 First Position

 Associated
 Thought

META-STATES

Second/Third Levels, Etc.
 Complex/Indirect
Layer levels of consciousness
 Affected by Submodalities, but not driven
Linguistically-Driven.
 Linguistically-located
 No immediate or localized
 Chains of Anchors—
 glued together by words
 Chains connected by multiple anchors
Meta-kineshetics or "emotions" /
 Evaluative Emotions
 - judgments coded in the soma (body)
 Less intense: more thoughtful, "mindful"
 Weaker
 Multiple-focuses simultaneously
 No one time learning
Repetition needed to drive in & install
 Several or many layers of consciousness
 2nd., 3rd. or other multiple positions
 consciousness expanded & transcendental
 Dissociated
 Thoughtfulness/ Mindfulness

DRAGON SLAYING

How to Slay Dragon States

Not all **neuro-linguistic states** serve us well. Some can make life a living hell. Some feel like "dragon" states; some turn us into dragons! Thus, the importance of effective **state- management skills**. Identify some of your typical states. Which states could you do very well without? Which states empower you to experience more of your personal resources?

Unresourceful States

"Dragon" States

Stress, tense, uptight
Anger, sarcastic, rageful
Fearful, apprehensive
Timid, dreadful
Pessimistic, negative
Worrisome
Self-contempt, rejection
Sullen, hateful
Bitter, resentful
Over-serious

Resourceful States

"Princely" "Royal" States

Relaxed, calm, reflective
Accepting, managing anger well
Managing fears well, courageous
Courageous, optimistic
Optimistic, positive
Calmly Reflective
Self-accepting, esteeming
Connecting, loving
Forgiving, releasing
Joyous, playful

An Infinite Regress. Our ability to **"go meta"**, to *abstract about whatever abstraction we just created* (Korzybski, 1941), exercises our self-reflexive consciousness - the very capacity by which we create & experience MS. We can always think about our thinking (meta-thinking), talk about our talk (meta-communication), feel about our feelings (meta-emote), model our model (meta-model), etc. Meta-cognitions - feelings then make possible the multi-layering of our states (meta-states).

Our ability to access complex negative MS of fear of fear, guilt about anger, upsetness about worry, judgment about "self" as inadequate, unlovable and unworthy, etc. we generate as internal emotional **pain** - dragon states! *Dragon states* include guilting, self-contempting, self-pitying, revenging, reactivity, inner misery, cynical pessimism, self-shaming, victimization, etc.

Learning how we **meta-state** **ourselves** into such painful states informs us of **how we can stop**. We can learn how to slay our inner dragons. We can pull apart those morbid and sick MS of negativity & pessimism that perpetuate misery for ourselves and others.

FROM DRAGONS TO PRINCES

We can now use our power of **self-reflexive consciousness** to become more resourceful and to build positive meta-states to make us integrated, centered & congruent. This will help us in interacting with others in business and personal relationships. With our power of **self-reflexiveness** we can build, create and install all kinds of empowering meta-states such as self-esteeming, resilience, proactivity, forgiveness, un-insult-ability, inner serenity, magnanimity, etc.

This process gives us a way to more effectively manage our meta-states. We can work methodologically with our consciousness to become calm about our anger, insightful about our impatience, happy about our frustrations, etc. The possibilities stretch out endlessly in terms of all of the princely states we can generate!

BUILDING POWERFUL META-STATES

The following process describes *how to access/build positive and empowering meta-states*. This **Meta-Statting** offers a way to design those that will work for you. You can custom-make those most appropriate for yourself - a kind of "human design engineering".

1. Identify a positive & empowering meta-state. Move to a meta-position by stepping back and considering what resourceful meta-states you would like to have as part of your "model of the world" for moving through the world. These differ from primary states (joy, contentment, courage, boldness, sensory awareness, confidence, etc.); they refer to states-**about**-states.

2. Design with well-formedness conditions. Use everything you know about well-formed conditions in designing desired outcomes (goals) in custom making a meta-state that will "do a person good". State positively what you want in this meta-state in vivid detail (VAK), in process terms, in small chunk

size bits, one that informs you as to what you can do, that identifies steps and/or stages, that provides you with evidence of what it will feel like, that specifies what you will say to yourself, etc.

Since every thought does not put us into state, apparently we can think in un-energized ways, dissociatedly, analytically, doubtfully, etc., thereby causing our thoughts to lack the "juice" to induce state. **What kind of thoughts will induce, access, and/or create a state?** Thoughts that we energize and empower. A "desired outcome" so structured represents a **well-formed** semantic thought (IR).

To energize your thoughts: Start with the content of your thoughts - then:

Make it Vivid! Rich in detail, graphic.

Give it completeness so that it compels you.

Value it - give it meaning/significance

Repeat it until your mind quickly goes to it

Desire it - turn up your want & passion for it

Language it - state it in compelling, cohering words

Act on it - connect it to your physiology & neurology via actions

3. Sequence the state & meta-state with compelling linguistics. Because meta-states arise as functions of your linguistics (rather than visuals, auditory sounds, or even kineshetics), create some empowering & compelling linguistics that will "glue" the meta-state together for you. Utilize your knowledge of the meta-model about how language works to build the kind of cause-effect statements, complex equivalent statements, nominalizations, etc. that you find as "just the right words" for you. These will pull on your neurology and induce you into the desired state. Using the Milton Model language patterns offer a great resource in your linguistic constructions.

4. Eliminate any incongruency in the Meta-state. Check for internal objections to the Meta-state by noticing your internal acceptance/rejection of the state as well as the ecology of this experience. Eliminate any incongruency you find. Use the basic process of "unconscious six-step reframing" to use the

internal objections to build the necessary representations. Your "objections" provide wonderful feedback information about your own internal "programs". Use and answer the objections by building them into the Meta-state.

5. Sequence the meta-state and rehearse the process. Sequence the set of primary states that build "the strategy" for the meta-state. Then rehearse the pieces of the meta-state individually and together in an efficient sequence. This rehearsal process shows another difference between primary states and meta-states. The layered consciousness and complexity of linguistics and sequencing necessitates abundant rehearsal for the meta-state to cohere.

6. Step into the Meta-State & experience it fully. Allow your consciousness to expand as you notice how the meta-state can now drive your lower (primary) states in new and different ways.

7. Future pace yourself with the Meta-state. Future pace to the specific environments you desire and imagine the state vividly, associatedly in those contexts. This has the effect of beginning to **install** the meta-state.

META-STATING RESULTS

So what? What can you accomplish when you meta-state yourself? All kinds of things! Meta-states can create *all kinds of wild and sometimes strange effects*. Gregory Bateson (1972) wrote, "meta-messages always modify lower-level messages." You can use them to:

(1) Reduce painfully intense states. Some meta-states will reduce the primary state: calm about anger; doubt about doubt.

(2) Intensify states. Some meta-states will amplify and turn up the primary state: worry about worry; anxious about anxiety (hyper-anxiety), calm about calm, appreciate appreciation, passionate about learning.

(3) Exaggerate & distort states. The intensity factor will cause some primary states to become so exaggerated, it creates a demon out of it: anger about anger, fear about fear. Hesitating to hesitate (talk non-fluently) creates stuttering (Dr. Wendell Johnson, *People in Quandaries*, 1989: 453). Sadness about sadness (depression).

(4) Negate a state. Some meta-states actually **negate** the content emotions and thoughts at the lower level. In doubt about my doubt, I usually feel more sure. In procrastinating my procrastination, I take action and put off the putting off.

(5) Create paradox. Some meta-states create a paradox by shifting the experience to a higher and different level. This offers lots of possibilities for transformation. It explains powerful techniques as "paradoxical intention" - as in the "Be spontaneous now!" paradox. "Never say never;" "Never and always are two words one should always remember never to use." "I'm absolutely certain that nothing is absolutely certain."

(6) Interrupt states. Sometimes the state (thoughts-feelings-neurology) we bring to bear on another state so jars and shifts the first state, it totally interrupts it: humorous about serious; anxious about calmness; calmness about anxiety.

(7) Create confusion. Some will create the interruption or reduction by generating confusion as various thoughts- feelings collide and "fuse" "with" each other in ways that we do not comprehend.

(8) Create dissociation. Sometimes the meta-state will cause one to become dissociated from the primary state.

Canopies of Consciousness

We build our meta-states via our self-reflexive consciousness and eventually these meta-states become *canopies of consciousness*. The state, metaphorically, engulfs the primary state surrounding it completely. As it does so, the canopy filters all incoming information and outgoing perception/understanding. Then as these **canopies of consciousness** increasingly surround us, they generate more and more state-dependency of LMPBC.

Eventually they become what we might call "*a mega-state*" within which we find all of our other states embedded. The primary state becomes embedded within the larger context of the meta-state. And perhaps a first order meta-state also becomes embedded in a larger order meta-state. As meta-states grow up to become "mega-states" - canopies of consciousness that function as a pervasive psychic force pervading all facets of life - they seem like and feel like "reality" to us.

Imagine embedding all of your states with *acceptance*. This largest canopy would then apply to your self, negative emotions, positive emotions, fallibility. Appreciation will then become one of your primary perceptual filters as well as one of your more permanent character traits, belief systems, and dispositional style for how you orient yourself in the world.

M - S
of habitual T - F

M - S
of habitual T - F

P - S
of undesired thoughts-feelings
about some experience, interaction

If we build canopies of meta-states into the very structure of our consciousness - then we don't have to access the state of appreciation or acceptance (or whatever). Appreciation would then become so much a part of **your structure of consciousness**, it would simply function as one of the ways that you perceive the world. You no longer have to access the state of respect for people, this becomes a canopy of consciousness that governs all of your thinking-and-emoting. It then becomes the largest or mega state out of which you operate.

As human beings we already develop MS & canopies of consciousness - only we don't do it with appreciation, acceptance, respect, dignity, or other resources; we do it with contempt, blame, fear, anger, dread, scepticism, pessimism, etc.! As self-reflexive persons who have already generated thoughts about our thoughts and inevitably experience the habituation of our T-F, we already operate out of mega-states and canopies of consciousness! Now we need to find them, slay the dragons, and build up royal states.

This explains our difficulty in helping someone who operates out of a primary state or meta-state embedded in a canopy of pessimism. How do you help someone when everything you say and do gets filtered by the person through his filter of pessimism? Optimistic, hopeful, encouraging, and helpful suggestions at the primary level inevitably get filtered out and re-interpreted.

When we deal with someone in a primary state of pessimism, we will have enough difficulty interrupting that state and shaking them out of it. Their state dependent learning, memory, perception, etc. will slow down our communications, but how much more with the person who operates from a meta-state of pessimism - a meta-state that has become a canopy of consciousness? Now we will find the pessimism very pervasive and thick as a set of filters. We will experience that person as "thick-headed," hard to get through to, etc.

The Meta-States Model Opens Up A Whole New Domain!

Recent articles on meta-states:

- . The New Domain of Meta-States in the History of NLP, *NLP World*, Vol. 2, #3, Nov. 1995
- . Meta-States as a Model for Self-Management of Negative Emotions, *The New I.Q. Magazine*, 1995, #5.y
- . The Wild & Wonderful Things You can Do with Meta-States, *Anchor Point*, Nov. 1995.
- . Mystery Theater 3000 Pattern, *Anchor Point*, Dec. 1996
- . Meta-States Strategies, *Anchor Point*, Feb. 1996
- . Meta-State "Magic" - Gregory Bateson & the Mathematizing of States into Meta-States, *Anchor Point*, March, 1996.
- . Meta-States Correlated to 'Core States,' *NLP World*, Vol. 3, #1.
- . Meta-States: A Counterpart to Submodalities, *NLP World*, Vol. 3, #2.
- . Meta-State Patterns, *The New I.Q. Magazine*, (in press).
- . Meta-States as a New Model for Dealing with Traumas, *The Family Therapy Networker*, (in press).

ADDITIONAL WORKS

"Metamorphosis - The Journal" 1987-1995 written to integrate NLP with Cognitive Psychology using such models as REBT, Reality Therapy, the Judeo-Christian cognitive perspective, Logotherapy, etc. You can obtain *back issues* of the Journal for \$10 per year. Subscription now runs \$20 per year.

"Accessing Your Ferocious Self As A Presenter" (1996). A manuscript of 120 pages consisting of seven chapters that addresses such subjects as managing your state as a presenter/trainer, designing trainings with NLP criteria for well-formedness, handling audiences, enriching the communication with meta-programs, hypnotic languaging, nested loops, advanced platform skills, etc. Written from actual notes made from Richard Bandler's Trainer's Training in 1990. (\$25).

"META-STATES: A New Domain in NLP of Logical Levels, Self-Reflexiveness in Human States of Consciousness." 288 pages that introduces the concept of "states about states" and the power of human reflexiveness of consciousness that so creates these higher logical level of states. Utilizing the insights of the original tracking language for working with subjectivity (strategies and states in *NLP: Volume I*), this work on Meta-states adds the dimensions of logical levels from Korzybski and Bateson as well as a new tracking language. Specific meta-states balance out the book: self-esteeming, forgiveness, proactivity, inner peace, etc. Those who find NLP lacking often attempt to use NLP's technologies and models for dealing with primary states when dealing with meta-states. Knowing this distinction and working with it will provide you some additional flexibility. The International Association of NLP Trainers awarded the Meta-States Model their 1994-5 prize for the most significant contribution to the NLP model.

Dr. L. Michael Hall
190 N. 7th. Street
Grand Jct. Co. 81501-7418
(970) 245-3235

Appendix C

Useful Addresses

Society of NLP (U.K. & Eire);

P.O. Box 10778
London
N6 5FQ
Telephone: +44 (0) 181 340 8089
E-Mail: 100576.3113@CompuServ.Com

Society of NLP (U.S.A.)

44 Montgomery Street 5th Floor
San Francisco
CA 94104
Telephone: (415) 955 0541
Fax: (415) 955 0542

ANLP (U.K.)

P.O. Box 78
Stourbridge
West Midlands
DY8 2YT
Telephone: +44 (0) 1385 443 935

Richard Bandler

44 Montgomery Street 5th Floor
San Francisco
CA 94104
Telephone: (415) 955 0541
Fax: (415) 955 0542

NLP Video Library

Crown Buildings,

Bancyfelin

Carmarthen

SA33 5ND

Telephone: +44 (0) 1267 211 880

Fax: +44 (0) 1267 211 882

E-Mail: books@anglo-american.co.uk

Home Page: <http://www.anglo-american.co.uk>

L Michael Hall PhD

NLP TRAINER

1904 N. 7th Street

Grand Jct.

Co 81501-7418

U.S.A.

Telephone: (970) 245 3235

Other Works by the Author

***Metamorphosis - The Journal* 1987-1995.**

Written to integrate NLP with Cognitive Psychology using such models as REBT, Reality Therapy, the Judeo-Christian cognitive perspective, Logotherapy, etc.. You can obtain **back issues** of the journal for \$10.00 per year. Subscription now runs at \$20 per year.

Accessing Your Ferocious Self: A Propulsion System For Trainers (1990)

The actual notes made from Richard Bandler's Trainer's Training. (\$20)

META-STATES: A New Domain in NLP of Logic Levels.

220 pages of a text which introduces the concept of "states about states" and the power of human reflexiveness of consciousness that so creates these higher logical level of states. Utilizing the insights of the original tracking language for working with subjectivity (strategies and states in ***NLP: Volume I***), this work on meta-states adds the dimensions of logical levels from Korzybski and Bateson as well as a new tracking language. Specific meta-states balance out the book: self-esteeming, forgiveness, proactivity, inner peace, etc.. Those who find NLP lacking often attempt to use NLP's technologies and models for dealing with primary states when dealing with meta-states. Knowing this distinction and working with it will provide you with some additional flexibility \$20 (£18.95)

Bibliography

- Bandler, Richard and Grinder, John. (1975). *The Structure of Magic, Volume I: A Book about Language and Therapy*. Palo Alto, CA: Science & Behavior Books.
- Bandler, Richard and Grinder, John. (1976). *The Structure of Magic, Volume II*. Palo Alto, CA: Science & Behavior Books.
- Bandler, Richard and Grinder, John. (1979). *Frogs into Princes: Neuro-Linguistic Programming*. Moab, UT: Real people press.
- Bandler, Richard and Grinder, John. (1982). *Reframing: Neuro-Linguistic Programming and the Transformation of Meaning*. Ut: Real people press.
- Bandler, Richard. (1985). *Magic in Action*. Moab, UT: Real People Press.
- Bandler, Richard. (1985). *Using your Brain for a Change: Neuro-Linguistic Programming*. UT: Real People Press.
- Bateson, Gregory. (1979). *Mind and Nature: A Necessary Unity*. New York: Bantam. (Out of print)
- Bateson, Gregory. (1972). *Steps to an Ecology of Mind*. New York: Ballantine. (Out of print)
- Bourland, David, D. Jr., Johnston, Paul Dennithorne; and Klein, Jeremy. (1994). *More E-Prime: To Be or Not II*. Concord, CA: International Society for General Semantics.
- Dilts, Robert; Grinder, John; Bandler, Richard; DeLozier, Judith. (1980). *Neuro-Linguistic Programming, Volume I: The Study of the Structure of Subjective Experience*. Cupertino, CA.: Meta Publications.
- Dilts, Robert. (1983). *Applications of Neuro-Linguistic Programming*. Cupertino CA: Meta Publications.
- Dilts, Robert B. (1983). *Roots of Neuro-Linguistic Programming*. Cupertino, CA: Meta Publications.
- Ellis, Albert. (1962). *Reason and Emotion in Psychotherapy*. New York: Lyle Stuart.
- Ellis, Albert. (1973). *Humanistic Psychotherapy: The Rational-Emotive Approach*. New York: Julian Press.

Ellis, Albert and Harper, Roaert A. (1976). *A New Guide to Rational Living*. Englewood Cliffs, NJ: Prentice-Hall, Inc.

Frankl, V.E. (1957/1984). *Man's Search for Meaning: An Introduction to Logotherapy*. (3rd. ed.) New York: Simon & Schuster.

Gilliland, Burl E., James, Richard K., and Bowman, James T. (1989). *Theories and Strategies in Counseling and Psychology*. (2nd. ed.) NJ: Prentice Hall.

Glasser, William. (1965). *Reality Therapy: A New Approach to Psychiatry*. New York: Harper & Row.

Glasser, William. (1976). *Positive Addiction*. New York: Harper & Row.

Glasser, William. (1984). *Control Theory: A New Explanation of How We Control our Lives*. New York: Harper & Row.

Glasser, W. (1986). *Control Theory in the Classroom*. New York: Harper & Row.

Glasser, Naomi. (Ed.) (1989). *Control Theory in the Practice of Reality Therapy: Case Studies*. New York: Perennial Library.

Hall, Michael (1994). *Linguistic-Semantic Resourcefulness*. *Metamorphosis Journal*, 14. Grand Junction, CO: Empowerment Technologies.

Hall, Michael L. (1995). *Meta-States: A New Domain of Logical Levels, Self-Reflexiveness in Human States of Consciousness*. Grand Junction, CO: Empowerment Technologies.

Jacobson, Sid. (1986). *Meta-Cation. Volume II: New Improved Formulas for Thinking about Thinking*. Cupertino, CA: Meta Publications.

Johnson, Wendell (1946/1989) *People in Quandaries: The Semantics of Personal Adjustment*. San Francisco: International Society for General Semantics.

Korzybski, Alfred. (1941). *Science and Sanity: An Introduction to Non-Aristotelian Systems and General Semantics*. (4th. ed.). Lakeville, CN: International Non-Aristotelian Library Publishing Co.

Korzybski, Alfred (1949). Fate and Freedom. In Lee, Irving, J. (Ed.). *The Language of Wisdom and Folly*. New York: Harper & Brothers.

Korzybski, A. (1990). *Collected Writings: 1920- 1950*. Kendig, M. and Read, C.S. (Eds.). Englewood, NJ: Institute of General Semantics.

Robins, Anthony (1986). *Unlimited Power: The New Science of Personal Achievement*. NY: Simon and Schuster.

Robbins, Anthony (1991). *Awaken the Giant Within: How to Take Immediate Control of your Mental, Emotional, Physical, & Financial destiny!* NY: Simon & Schuster.

McClendon, Terrence L. (1989). *The Wild Days: NLP 1972-1981*. Cupertino, CA: Meta Publications.

Turnbull, C.M., (1961) "What You See is What You've Learned," Observations regarding the experiences and behavior of the BaMbuti Pygmies. In Hock, Roger R. (1992) *Forty Studies that Changed Psychology: Explorations into the History of Psychological Research*. Englewood Cliffs, NJ: Prentice Hall.

In the *Spirit of NLP*, the brilliant trainer and author of *Meta-States*, Michael Hall presents a number of significant extensions of the Meta Model recently developed by Richard Bandler. In so doing, the author provides a deeper understanding of the true genius of this man who is the originator and co-developer of NLP.

The book also includes mastery of the neurology of NLP and developmental work associated with sleight of mouth patterns. It is ideal for anyone wishing to update and expand their understanding of NLP.

An outstanding contribution of new ideas and thinking to the subject of NLP, this book expands and develops the existing NLP model and takes it into new domains.

ISBN 1-89983-604-7



9 781899 836048 >

Published by The Anglo American Book Company, Wales
Cover design by David Bowman